

Martyn
and Story
promise
breakers.

Yet othe thing I haue wzitten to the
Quenes Ma. inclosed & sealed: which
I require you may be so deliuered, w
out delay, & not be opened, vntill it be
deliuerd vnto her graces owne hādes.
I haue wztte al þ I remēbze I sayd,
ercept þ which I spake against þ W. of
Glou. owne person: which I thought
not mete to wryte. And in some places
I haue wztte moze thā I said: which
I wolde haue answered to þ W. if you
wold haue suffred me. you promised
I should see mine answer to þ. xvi. ar-
ticles, þ I might coꝛrecte, amēde and
chaunge them, wher I thought good:
which your pmpse you kept not. And
myne answer was not made bpon
myne othe, noz repeted noz made in
Iudicio but *extra iudiciū*, as I ptested: noz
to þ W. of Glou. as iudge, but to you þ
kynges & Quenes proctours. I trust
you deale syncerely with me without
fraude oꝛ crafte: & ble me as you wold
wishe to be bled in like case your sel-
ues. Remember þ *Qua mensura mensi fuer-
itis, eadem remittetur vobis.* That is, what
measure you meate, þ same shalbe mea-
sured to you agayne. Thus fare you
well. And God sende you his spirite
to induce you in to all truthe.

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Quenes Ma. inclosed & sealed: which
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measure you meate, þ same shalbe mea-
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The examinacion fol. 12

of the conſtaunt Martir of Chriſt,
John Philpot Archidiacon of Win-
cheſtre at ſondry ſeaſons in the tyme
of his ſore emprisonment, conuenced
and bayted, as in theſe particular tra-
gedies ſollowyng, it maye (not
only to the chriſten instructis-
on, but alſo to the mery
recreation of the in-
different reader)
moſt manifeſtly
ly appeare.

Reade fyrſt and than iudge.

*When the waters aroſe, the floode bette
vpon this houſe, and coulde not
moue it: for it was buyl-
ded vpon a rocke.*

Luc. 6.

*And the rocke was
Chriſt.*

1. Corint. 10.

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6/27

The examinacion fol. 1.

of Iohn Philpot before the Quenes cōmissioners maister Cholmley, maister Roper, & D. Storie, and one of the Scribes of the Arches, at newgate sessions hall. 2. Octob.

1555.

Doctor Storie (before I was called into an inner parlex where they satte) came out into the hal where I was, to be we me among other, that there were. And passyng by me, sayd: Ha maister Philpot. And in returning immediatly agayne stayed against me, beholdyng me, and sayeng that I was wel fedd in dede.

I, Phil. Yf I be fat and in good lykynge (maister doctor) it is no maruayle, synce I haue ben staulled vp in prison this twelue moneth & an halfe in a close corner. I am come to know your pleasure, wherfore you haue sent for me.

Storie. We heare that thou arte a suspecte person, and of heretical opiniōs: and therfore we haue sent for thee.

Phil. I haue ben in prison thus long, only vpon the occasion of the disputaciō

I 2 made

made in the conuocation house: and vpon
suspect of setting furthe the reports
therof.

Storie. If thou wilt reuoke the same,
and become an honest man, thou shalt
be set at libertie, and do ryght well: o:
elles thou shalt be committed to the
B. of London. How sayest thou: wilt
thou reuoke it o: no?

Phil. I haue already answered in this
behalse to myne O: dinarie.

Storie. If thou answerest thus, when
thou comest before vs anone, thou
shalt heare more of our myndes. And
with this he went into the parler, and
I (within a lye. e while after) was cal-
led in.

The Scribe. Sir, what is your name?

Phil. My name is Iohn Philpor. And
so he intyruled my name.

Storie. This man was Archdeacon of
Wynchester, of docto: Bonets presen-
tment.

Phil. I was Archdeacon indede, but
is presentment, but by the ver-
dict of a former vvorson, geuen by my
lorde Chauncelour that now is.

Storie. Ye maye be suer, that my lorde
Chauncelour would not make any such
as he is, Archdeacon.

Roper.

Roper. Come hither to me **Ed. Phil.** fol. 3.
pot. we heare saye, that you are out of
the catholike churche, and haue ben a
disturber of the same: out of the which
who so is, he can not be the chyld of
saluacion. Wherfore yf you wyl come
into the same, you shalbe receyued &
synde sauour.

Phil. I am come before your worshipps
full maisterhips at your appoinment,
vnderstanding that you are magistras
tes, authorized by the Quenes maiestie,
to whome I owe and wyll do my due
obedience to the vntermost. Wherfore
I desire to knowe, what cause I haue
offended in, wherfore I am nowe cal
led before you. And yf I ca not be char
ged wih any particular mater done cō
trarie to the lawes of this realme, I de
sire your masterhips, that I maye haue
the benefit of a subiecte, and to be delya
uered out of my long wrongfull impris
onment, where I haue lyeen thys
twelue moneth and this halfe, without
any calling to answer before now: And
my luyng taken from me, without ail
lawe.

Roper. Though we haue no particlar
matter to charge you with all, yet we
maye both by our commission, and by

the lawe bypue you to answere to the
suspicion of a flauder, goyng on you :
And besydes this, we haue statutes to
charge you herin withall.

Phil. Yf I haue offended any statute,
charge me therewithal: and yf I haue in-
curred the penaltrie therof, punyſhe me
accordingly. And bycause you are ma-
gistrates & executours of the Quenes
maiesties lawes, by force wherof you
do nowe sit: I desyre, that yf I be founde
no notorious trasgressour of any of the,
that I may not be burdened with more
than I haue done.

Cholm. Yf the Justice do suspect a fel-
lon, he maye examine hym vpon sus-
picion therof, and commit him to pri-
son, though ther be no fact done.

Storie. I perceyue wherabout this mā
goeth. he is playne in Cardinakers ca-
se, for he made the selfe same allega-
tions. but they will not serue thee.

For thou arte an heretike, and holdest
agaynst the blessed masse, howe sayest
thou to that?

Phil. I am no heretyke.

Storie. I wil proue thee an heretyke.
Whosouer hathe holden agaynst the
blessed masse, is an heretyke: but thou
hast holden against the same, therfore
thou

Thou arte an heretyke.

fol. 4.

Phil. That which I spake, that you are hable to charge me with hall, was in the conuocation, where (by the Quenes maiesties will, & her hole counsell) lybertie was gyuen to every mā of the house, to utter his conscience, and to saye his mynde freely, of suche questions in religiō, as there were propounded by p^ro-locutor: for the which now I ought not to be molested & imprisoned, as I haue ben, neither now be compelled of you, to answer to the same.

Sirrit. Thou shalt go to the Lollardes tower, and be handled there lyke an heretyke, as thou art: and answer to the same. & then there shallest speake, and be iudged by the B. of London.

Phil. I haue already ben conuented of this matter, before my lordē chauncelōr myne ordinary: who this lōg tyme hath kept me in pryson, therfore & yf his lordshyp wil take awaye my life, as he hath done my libertie and living, he maye: the which I thinke he cā not doo of his conscience, and therfore hath let me lye thys long in pryson: wherfore I am content to abyde the ende of hym herin that is myne ordinarie, and doo refuse the auditory of the bis

shop of London: because he is an vncon-
petent Judge for me, and not myne oꝛ
dinarie.

Storie. But syr, thou spakest the woꝛ-
des in the conuocation howse, which
is of the bishop of londons diocese: and
therfore thou shalt be caried to þe la-
rdes tower, to be Judged by hym,
for the woꝛdes thou spakst in his di-
ocese, agaynst the blessed masse.

Phil. Syr you know by the lawe, that
I may haue *exceptionem fori*. And it is
agaynst al equyte, þ I should be twyse
vexed for one cause, and that by suche, as
(by þe lawe) haue nothing to do w me.

Roper. you cā not denye, but that you
spake agaynst the masse in the conuo-
cation howse.

Storie. Deest thou now denye þ which
thou spakest there, oꝛ no?

Phil. I can not denie that I haue spo-
ken ther. And ys by the lawe you maye
put me to death therfore, I am here rea-
dy to suffer whatsoeuer I shalbe adiud-
ged vnto.

The scribe. This man is ledde of bayne
glozie.

Chalm. Wylde the wylse gentilmā, & be
refoꝛmable & be not stul boꝛne in your
owne opiniōs, neyther cast your selfe
away

away. I would be glad to do you good. fol. 5.

Phil. I desyre you (syr) wth the rest here, that I be not charged farther at your handes, than the lawe chargerh me, for that I haue done: synce ther was thā no lawe agaynst that directly, wther wth I am nowre charged. And you maister Doctor (of olde acquayntaunce in Oxford) I trust, will shewe me some frendshype, and not extremitie.

Storie. I tell the, yf thou wouldest be a good Catholike man, I would be thy frende, and spend my gowne to do the good. But I wyl be no frēd to an heretyke, as thou art: but wyl spend both my gowne and my cote, but I wil burne the. How sayst thou to the sacrament of the altare?

*Nowe cos
meth in
the bochers
axe.*

Phil. Syr I am not comme nowre to dispute with your maistership. And the tyme nowre serueth not therto. But to answere to that I maye be lawfully charged wth hall.

Storie. Well, synce thou wilt not reuoke that thou hast done, thou shalt be had into the lollardes towre.

phil. Syr, sence you wyll nedes shewe me this extremitie, and charge me wth my conscience, I do desyre to see your

commission, whether you haue this au-
toritie so to do. And after the verre ther
of, I shall (according to my durie) make
you further answere, yf you maye by the
vertue therof, burthen me with my con-
science.

Koper. Let hym se the commission, is
it here?

Storie. Shal we let euery byle person
see our commission?

Cholm. Let hym go from whence he
came, and on thursdage he shal se our
commission.

Storie. So let hym lye in the meane
whyle in the lollardes tower: For I
wyl swepe the kynges Benche, and al
other prisons also, of these heretikes,
they shal not haue that resorte as they
haue had, to skatter their heresies.

Phil. You haue power to transserre my
bodye, from place to place, at your pleas-
sure: but you haue no power ouer my
soule. And I passe not whither you com-
mit me, for I ca not be worse inured
then I am, kept al daye in a close cham-
ber, wherfore it is no maruaile, that my
fleshe is pusi vp, wherewithal M. does
your is offended.

Storie. Marshal take hym home with
you agayne, And se that you brynge
him

him agayne a thursdave, and then we **Fol. 6.**
shal ride your syngers of hym, and
afterwarde of your heretikes.

Phil. God hath appointed a daye shortly to come, in the which he will iudge vs with ryghteousnes, howe so euer you iudge of vs now.

Roper. Be content to be ruled by master doctour, and shewe your selfe a catholyke man.

Phil. Syr. yf I should speake otherwyse then my conscience is, I should but dissemble with you. And why be you so earnest to haue me shewe my selfe a dissembler both to God and you, which I can not do.

Roper. We do not require you to dissemble with vs, but to be a catholyke man.

Phil. Yf I do stande in any thing, as gaynst that which any man is hable to burthen me, with one iote of the scripture, I shalbe content to be counted no catholyke man, or an heretike, as you please.

Storie. Haue we scripture, scripture? with that he rose vp, sayeng: who shall be iudge, I praye you?

Scribe. This man is lyke his selowe Woodma, which the other daye would
han

hane nothyng elles but scripture.

And this is the beginning of this
tragedie,

The confuse maner

of Iohn Philpots examinatio had be-
fore the Quenes cōmissioners, ma-
ster Cholm. Roper, D. story, D.
Cooke, and the Scribe: the.

24. of Octobre. 1555. At

Newgate sessions
hall..

AT my comyng, a mā of Al-
gate of myne acquayntaunce
sayd vnto me: God haue mer-
cy on you. for you ar already
cōdemned in this worlde:
for D. story sayd, y my lorde Chaūcelour
hath cōmaūded to do you away. After
a litle consultacion had betwene them,
master Cholmeley called me vnto hym,
sayeng.

Cholm. Master Whylpot, shew your self
a wyse man. And be not stubburne in
your owne opinion, but be confor-
ma- ble to the Quenes proceedings, and
lyue,

lyne, and you shalbe well assured of fol. 7.
greate fauoure and reputacion.

Phil. I shal do, as y^e becommeth a Chri-
stian man to doo.

Storie. This man is the rankest here-
tike: y^e hath ben in al my Lozde cha-
celers diocese, & hath done more hurt,
than any man elles there. Therfore
hys pleasure is, that he should haue
the la^we to procede agaynst hym. And
I haue spoken with my lozde herein.
And he wyllleth hym to be committed
to the bishop of London. And he there
to recant, or elles burne. He howled &
wept in the conuocation howse, and
made suche a do, as neuer man dyd.
As al the heretiks do, when they lacke
learning to answer. He shal go after
hys felowes. Dowe sayst thou: wilt
thou recant.

Phil. I knowe nothing I haue done,
that I owght to recant.

Storie. Well than I praye you, let vs
commit him, to the lollardes tower, &
there remayne, vntyll he be further
examinied before the bishop of Londō.
For he is to syne sedde in the kynges
Benche, & he hath to muche fauour
ther. For his keper sayd at y^e doore ye-
sterdaye, that he was y^e synnest felowe.
and

and one of the best learned in England.
And with this he rose vp, and went his
waye.

Cooke. This man hath most stoutly
mayntayned heresies, synce the Que-
nes comming in, as any that I haue
heard of. Therfore it is most mete, he
should be adiudged by the bishop of Lo-
don, for the heresies he hath mayn-
tayned.

Phil. I haue mayntayned no heresies.

Cooke. No haue? Dyd ye not openly
speake agaynst the sacrament of the
altar, in the cōuocation house? cal you
that no heresie? wilt thou recant that
or not?

Phil. It was the Quenes Maiesties
pleasure, that we should reason therof,
not by my selfyng, but by other mens
procuryng, in the hearing of the cōnsel.

Cooke. Dyd the Quene gyue you lea-
ue to be an heretyke? you maye be

No Cooke, sure, her grace wyl not so do. Wel, we

But ye wyl not dispute the matter with you.

take leave My lord of London shall procede by
to be a inquisition vpon thee, and if thou
wayter wilt not recant, thou shalt be burned.

Phil. My lord of London is not myne
ordinarie in this behalfe: and I haue
alreadye answered vnto myne ordina-

rie

rie in this matter. And therefore as **J** fol. 8.
haue sayd before, you shall do me great
wrong, to vex me twyse for one mat-
ter: synce I haue susteined this long im-
prisonment, besydes the losse of my ly-
uynge.

Roper. you were a very vnmete man
to be an Archdeacon.

Phil. I knowe I was as mete a man,
as he that hath it now.

Cooke. A mete man w^{ch} he troubled
master Roper, and the hole countrey.

Phil. Ther was neuer poore Archdeac-
on so handled at your handes, as I
am: and that without any iuste cause ye
be hable to laye vnto me.

Cooke. Thou art no Archdeacon.

Phil. I am Archdeacon stil, although
an other be in possession of my lyuynge:
fo: I was neuer depriued by any lawe.

Cooke. No sy, that nedeth not: for
a notozious heretyke shoulde haue no
ordinarie proceeding about his depri-
uation: but the Bilshop may at know-
lege therof, procede to depriuation.

Phil. Master doctour, you knowe, that
the common lawe is otherwys. And
besydes this, the statutes of this realme
be otherwys, which geueth this
benefyte to euery persone, though he be

an

an heretyke, to enioye his lynnyng, vntyl
he be put to death for the same.

Cooke. No, ther thou arte deceyued.

Phil. Vpon the lynnyng I passe not.

But h'vniust dealing greueth me, that
I should be thus troubled for my con-
science, contrary to al lawe.

Cholm. Why, wyll you not agree, that
the Quenes maiestie maye cause you
to be examined of your sayth?

Phil. Aske you of master S. Cooke, and
he wyll tel you, that the temporal magi-
strates haue nothyng to doo with ma-
ters of sayth, for determinacion therof.
And S. Ambrose sayth, *Diuina imperato-
ria maiestati non sunt subiecta*. That the thin-
ges of God are not subiect to p' power
and authoritie of princes.

Cooke. No: may not the temporal po-
wer commit you to be examined of
your sayth to the bishop?

Phil. Yea syr I denie not that, but you
will not graunt, that the same maye ex-
amine any of theyr owne authoritie.

Cooke. Let hym be had away.

Phil. Your mastership promised me, h' last
tyme I was before you, I should see
your commission, by what auto:ritie you
do cal me, and whether I (by the same)
be boude to answere to so muche as you

de

That is
an other
mater.

A fire for
lucion,

Roper. Let hym see the commission,
The scribe. What: thā he exhbyited it to
 master Roper, and was about to ope
 the same.

Cooke. No, what wil you do: he shal not
 see yt.

Phil. Than do you me wrong, to call
 me and vexe me, not shewing your auto
 ritie in this behalfe.

Cooke. If we do you wrong, cōplayne
 on vs: and in the meane whyle thou
 shalt lye in the lollarde's tower.

Phil. Syr, I am a poore gētelmā: ther
 fore I trust of your gentlenes you will
 not cōmitte me to so vyle and strayne a
 place, being founde no haynous tresa
 pacer.

Cooke. Thou art no gentilman.

Phil. Yeas that I am.

Cooke. An heretyke is no gentilman,
 for he is a gentelinā, that hath gentil
 condicions.

Phil. The offēce can not take away the
 state of a gentilman, as long as he ly
 ueth, although he were a traytour, But
 I meane not to boast of my gētleman
 ship, but wil put it vnder my foote, synce
 you do no more esteeme it.

Storie. What: wil you suffer this here
 B tyke.

Naye, he
wil not las-
ke your
name from
you.

tyke to prate with you al this daye.

Cooke. He sayth he is a gentilman.

Storie. A gentilman qd he is a vyle
heretike knaue. For an heretike ys
no gentilman: Let the Keeper of lollard-
des tower comine in, and haue hym
awape.

The Keeper. Here syr.

Storie. Take this man with you to the
lollardes tower, or els to the bishops
Cole he wse.

Phil. Syr, if I were a dogge, you could
not appoint me a worse and more vyle
place. But I must be cōrent with what
so euer iniurie you do offer me, God
gyue you a more merciful hart, you are
verye cruel vpon one, that hath neuer
offended you. I praye you (master chol-
meley) shewe me some frēdshipp, that I
be not caried to so vyle a place. And he
called me asyde, and said.

Cholm. I am not skylfull of theyr do-
yng, neyther of theyr lawes: I cā not
tel what they meane, I would I could
do you good.

Phil. I am content to go whither you
will haue me. Ther was neuer man
more cruelly hadled, than I am at your
hādes, that without any iust cause kno-
wen, should thus be intreated.

Shal

Storie. Shal we suffer this heretyke, **Pol. 10.**
thus to reprove vs : haue hym hence.

Phil. God forgyue you, and gyue you
more merciful hartes, & shew you more
mercy in the tyme of nede . *Et quod facis,
fac citius.* Do quickly that you haue in
hande.

Storie. Do you not heare, howe he ma
keth vs Iudasess?

Phil. That is after your owne vndersta
ding.

After thys I with .iiij. other moo , were
brought to the keepers howse , where we
supped in pater noster rowe, and after sup
per I was called vp to a chäber by the arch-
deacon of Londons seruauant, and that in
his masters name he offred me a bedd for
that night.

To whome I gaue thanks, sayēg:
that yt should be a gresse to me to lye
wel one night, & y next worse. Whersore
I would begynne, as I am like to contri
nue , to take suche part, as my felowes
doo. And with that, we were brought
through paternoster rowe, to my lord of
Londons colhowse . Vnto the which
is ioyned a lytle blind howse , with a
great payre of stockes , apoynted both

for hand and foote. But thanks be to
God, we haue not played of those oꝝ
gaynes yet, althougħ som befoꝝ vs had
tried them. And ther we founde a Mi-
nister of Essex, a married priest, a mā of
godly zeale, with one other pore man.
And this minister (at my comming) des-
syred to speake with me, and did great-
ly lament hys owne infirmitie for that
through extremitie of imprisonment,
he was constrayned by wryting to yeld
to the bishop of London. Wherupon he
was once set at libertie: And after-
ward felt suche a hel in his cōscience, &
he could scarce refrayne from destroy-
eng hymselfe, and neuer could be at
quiet, vntyl he had gone to the bishopes
register, desyring to see hys byl agayne,
the which as sone as he had receyued,
he tare yt in peaces. And afterward he
was as Joyful as any man might be.
Of the which when my lorde of Londō
had vnderstanding, he sent for hym, and
fell vpon hym like a lyon, and like a man-
ly bishop buffeted him wel, and plucke
awaye a great pece of his beard. But
now thanks be to God, he is as Joy-
ful vnder the crosse, as any of vs, and
verye sorye of his former infirmitie. I
write thys, because I would all men

to take heede, howe they doo contrary fol. iii.
to theyr conscience: which is to sal into
the paynes of hell.

Here an ende.

The maner of my

*calling fyrst before the bishop of Lō
don the secōd night of my im-
prisonment, in his cole
house.*

THe Bishop sent vnto me
master Johnson hys Reges-
ter, with a messe of meate,
and a good pott of drynke &
breađe, sayeng that my lordē
had no knoweladge erst of my beyng
here, for y^e which he was soye. Therfore
he had set me & my felowes that mear,
knowing whether I would receyue the
same.

I thanke god for my lordes charitie,
that it pleased hym to remember pore
prisoners, desyring almighty God to
encrease the same in hym and in all o-
thers. And therfore I woulde not refus-
se his beneficence: and therwith toke
the same vnto my brethern, prayssing
God for his prouidence towards hys
B3 — afflic:

afflicted flocke, that he steeleth our ad-
uersaries vp, to helpe the same in theyr
necessitie.

Iohn. on. My lord would know the
cause of your sendyng hyther, for he
knoweth nothyng therof: and won-
deth, that he should be troubled with
prisoners of other diocesess, then his
owne. And I declared vnto hym the
hole cause. After the which he sayed, my
lords wyll was, that I should haue a-
nye frendshyp that I wold desyre, and so
departed.

Within a litle after one of my lordes
gentlemē commeth for me. And I was
brought into his presence, where he
sate at a table alone, with thre or foure
of his chaplaynes wayting vpon hym:
and his regester.

London. Master Whylpot you are wel-
come, giue me your hand.

phil. With that, because he so gentlye
put furth his hand, I to rendre curtes-
sie for curtesie, kyssed my hande, and
gaue hym the same.

London. I am ryght sorre for your
trouble. And I promise you, before yt
was within these two howres, I
knewe not of your being here. I praye
you tel me what was the cause of your
comynge

sending hyther: for I promisse you, I fol. 12.
know nothing therof as yet: neyther
I would you should not thynke, that
I was the cause therof. And I mar-
uayl that other men will trouble me
with theyr maters. But I must be o-
bedient to my betters. And p'wis,
men speake other wyse of me than I
deserue.

phil. I shewred hym the summe of the
matter: that yt was for the disputation
in the conuocation house: for the which
I was agaynst al ryght molested.

London. I maruayl that you should
be troubled therfore, yf ther wer none
other cause but thys. But parauens-
ture you haue mayntayned the same
synce. And some of your frendes of late
haue asked, whether you do stād to the
same, and you haue sayd yea, and for
this you might be comitted to prison.

phil. And yt shall please your lordship,
I am burdened non other wyse, than I
haue told you, by the commissioners,
who haue sent me hither, because I
wil not recant the same.

London. A man may speake in the par-
liament house (though yt be a place of
fre speche) as he may be imprisoned
for, As in case he speake wordes of

bygd treason, against the King of
Quene. And so it might be, that you
spake otherwyle then it became you,
of the church of Christ.

Phil. I spake nothing, which were out
of the articles, which were called in
question, and agreed vpon to be disputa-
ted by the holl house, & by the Quenes
permission and her counsell.

London. Why, maye we dispute of our
sayth?

Phil. Yea that we maye.

London. Maye I trowe not, by platre.

Phil. Indede by the cyule lawe I
knowe it is not lawfull, but by Goddes
lawe we maye reason therof: for S. Pe-
ter sayeth, be ye ready to rendre account
vnto all men of that hope which is in
you, that demaunde you of the same.

London. In dede S. Peter sayeth so.
Why then I aske of you, what went
iudgement is of the sacrament of the
altar?

Phil. My lorde, S. Ambrose sayeth,
that the disputation of sayth ought to
be in the congregation, in the hearing
of the people. And that I am not boide
to rendre account therof to every man
priuatly, onles it be to edifie. But nowre
I can not shewe you my mynde, but I
must

must runne vpon the pikes in daunger Pol. 13.
of my lyfe therfore. Wherfore as h said
doctour sayd vnto Valentiniane them
perour, so saye I to your lordship. *Tolle*
legem & set certamen. Take away the lawe,
and I shall reason with you. And yet yf
I come in open iudgemēt, where I am
bounde by the lawe to answere, I trust
I shal vtter my conscience as frely, as
any that hath come before you.

London. I perceyue you are learned.
I would haue such as you are about
me, but you must come and be of the
churche, for ther is but one Churche.

Phil. God forbide I should be out of
the churche. I am sure, I am within
the same: for I knowe as I am taught
by the scripture, that there is but one
catholyke churche, *Vna columna, vna sponsa,*
vna dilecta. One doue, one spouse, one
beloued congregacion: out of the which
ther is no saluacion.

London. Howe chaunceth it then that
you go out of the same, and walke
not with vs?

Phil. My lorde, I am sure, I am with
in the boundes of the churche, wherupon
she is buylded, which is the worde
of God.

London. What age are you of?

Is s. Dcil.

Phil. I am foure and fourtie.

London. you are not now of the same sayth your Godfathers and Godmothers promised for you, in the whiche you were baptised.

Phil. Yes that I thanke God I am.

For I was baptised into the saythe of Christ, which I now holde.

London. How can that be: ther is but one sayth.

Phil. I am assured of that, by S. Paul, saying: that ther is but one God, one sayth, and one baptisme of the which I am.

London. you were .xx. yere ago of another saythe, than you be nowe.

Phil. In dede (my lorde) to tell you plaine, I was then *nulla fidei*, of no sayth, a neuter, a wycked lyuer, neyther hote nor colde.

London. Why, do you not thynke, that we haue nowe the true sayth?

Phil. I desire your lordship to holde me excused, for answering at this tyme. I am sure that Goddes worde througely with the primatine churche, and all the aunciēt wytyers do agre with this sayth I am of.

London. Wel, I promise you, I meane you no more hurte, than to myne owne p^{er}o

person. I will not therefore burthen
you with your conscience as now. I
maruaile that you are so mery in pris-
son, as you be synging, and reioyng
(as the Prophete layeth) *Exultabitis in re-
bus pessimis*, reioyng in your naughtie-
nes. We thinke you do not wel herin,
you should rather lament and be sorp.
Phil. My lorde, the myrth that we make
is but in synging certayne Psalmes,
according as we are commaunded by
S. Paule, wylling vs to be mery in the
Lorde, synging together in Hymnes &
Psalmes: and I trust your lordship can
not be displeased with that.

London. We maye sape vnto you, as
Christ sayd in the gospel. *Tibys cecini-
mus vobis, et non plauxistis.* And ther my lorde
stumbled, and could not bring furth
the texte, and required his chaplaynes
to helpe, and put him in remembraunce
of y^e texte better: but they were muine.
phil. And I recited out the texte vnto
hym, which made nothing to his pur-
pose, onlesse he would haue vs to mour-
ne, because they ys they laugh, syng styll
sorrowfull thinges vnto vs, threathing
fagottes and fyre.

We are (my lorde) in a darke cōfort-
les place: and therfore it behoueth vs to
be

My lorde
is wylon-
gousant in
the gospel.

be mery, lest/as Salomon sayeth) sorow
fulnes eat vp our heart. Therfore I trust
your lordship wil not be agry for our sin-
ging of Psalmes: sence S. Paule sayth,
yf any man be of an vpryght mynde, let
him syng. And we therfore to testifie
that we are of an vpryght minde to God
(though we be in miserie) do syng.

London. I wil trouble you no further
as now. yf I can do you any good, I
wil be glad to do it for you. God be
with you, good master Whilpot, & gyue
you good nyght. Baue him to the cel-
lar, & let him drinke a cuppe of wyne.
Thus I departed, & by my lordes re-
gester I was brought to his cellar do-
re, where I dranke a good cuppe of
wine, & my lordes chaplain master Co-
lyn folowed me, taking acquaintance,
sayeng, that I was welcome, & wished
that I would not be singular.

Phil. I am wel taught the contrarie
by Salomō, sayeng: *Va soli.* Wo be vnto
him that is alone. After that I was car-
ried to my lordes cole house againe,
where I with my sixe felowes do row-
se together in the strawe, as chearfully
(we thanke God) as other do in their
beddes of downe.

Thus for the thynde fitte,

The

The examinaciō of *fol. 15.*

maister Iohn Phylpot had in the archdeacons house of Lōdon the . . day of October before the bishops of Lōdon, Bathe, Worcester and Gloucester.

MAfter Whylpot, yt hath pleased my lordes to take paynes hereto daye, to dyne with my poore archdeacon, and in the dinner tyme it chaunced vs to haue communication of you. And you were pitied here of many, & knewe you, in þe new college in Oxfoꝝd. And I also do pytise your case, because you seme vnto me (by the talke I had with you the other night) to be learned. And therfore now I haue sent for you, to come before them, that yt might not be sayd hereafter, that I had so many learned bishops at my house, and yet would not vouchesafe them to talke with you. And at my request (I thāke the) they are cōtented so to do. Now therfore vtter your mynde frely, & you shal with al fauour be satisfied. I am
soꝝ

*Nays
your coun
syn Arche
diacō, and
you bothe
bastardis,
and, y.
priestes
Ioures,*

forpe to see you lye in so cruel a case, as
you do, and would sayne you should
do better, as you maye yf you lust.

Bath. My lordes here, haue not sent
fo: you to sawne bpō you, but fo: cha-
rities sake, to exhort you to come in to
the right catholike waye of y^e church.

Worcester. Before he beginneth to speake,
yt is best that he calleth to God fo:
grace, and to praye: y^e yt myght please
God, to open hys hart, that he maye
conceyue the truth.

phil. With that I fell downe vpon my
knees before them, and made my pray-
er on this maner: Almyghtie God,
which art the geuer of al wisdom and
vnderstanding, I beseeche the of thyne
infinite goodnes and mercy, in Iesus
Christ, to geue me (most vile sinner in
thy sight) y^e spirite of wisdom, to speake
and make answeere in thy cause that it
maie be to the contentacion of the hea-
rers, before whom I stand: And also to
my better vnderstanding, yf I be decei-
ued in any thing.

London. Nay (my lorde of Worcester)
you did not well to exhort hym to
make any prayer. For this is y^e thing
they haue a singular pride in: that
they can ofte make their vayne pray-
ers

ers, in the which they glorie moche. fol. 16^r
for in this point, they are moche like
to certayne arrāt heretikes, of whom
Plinie maketh mentiō, that dyd day-
ly sing in euerys hymnos, prayse vnto
god befoze the dawnyng of the
daye.

phil. My lord, God make me and all
you here sient, suche heretikes, as those
were, that sōg those moornyng hymnes:
for they were ryght Christians, with
whom the tyrānes of the world weare
offended for theyr well doing.

Bath. Proceede to that he hath to saye,
he hath prayed I cā not tell for what.

London. Saye on master Whylpot, my
lordes wyll gladly beare you.

Phil. I haue (my lordes) bē this twelue
moneth and an halfe in prison without
any iust cause, that I knowe: and my
liuing taken from me, without any law-
ful ordre: And nowre brought (contrary
to ryght) from myn owne territorie and
ordinarie into an other mans iurisdic-
tion, I know not whie. Wherfore if your
lordships can burden me with any euill
done, I stand here befoze you, to purge
me of the same. And if none suche thing
may be iustlye layed to my charge, I des-
yre to be released of this wrongfull
trouble

trouble.

London. Ther is none here goeth about to trouble you, but to do you good, yf we can. For I promise you, ye weare sent hither to me, without my knowledge. Therfore speake your conscience, without any feare.

Phil. My lord, I haue learned to answer in matters of religion in *Ecclisia legitime vocatus*, In the congregation being ther to lawfully called: but now I am not lawfully called, neyther ys here a iust congregation, wher I owg ht to answer.

London. In dede this mā tolde me, the last tyme I spake with him y he was a lawer: And would not vtter his conscience in maters of faith, onlesse yt were in y hearig of y people, wher he might speake to bayne glorie.

Phil. My Lorde, I said not I was a lawer, neither do I arrogate to my selfe that name, although I was once a novice in the same, wher I learned some thyng for myne owne defence, when I am callyd in Iudgement, to answer to any cause, and wherby I haue ben taught, not to put my selfe further in daunger, then I nede, and so farre am I a lawer, and no farther.

Yf

Bab. If you will not answer to my lord's request, you seeme to be a wilfull man in your opinion. *Fol. 17.*

Phil. My lord of London is not mine ordinary, before whome I am bounde to answer, in this behalfe: as master D. Cole (which is a lawier) can wel tell you by the lawe. And I haue not offended my lord of London, wherfore he should call me.

London. Yes, I haue to laye to your charge, that you haue offended in my diocese by speaking agaynst the blessed sacrament of the altar: and therfore I may call you, and procede agaynst you, to punish you by the lawe.

Phil. I haue not offended in your diocese, for that which I spake of the sacrament, was in Paules church in the conuocation house, which (as I vnderstand) is a peculiar Jurisdiction, belonging to the deane of Paules, and therfore is counted of your lordshippes diocese, but not in your diocese.

London. Is not paules church in my diocese? Well I wot, it cost me a good deale of mony by the yere, the leading therof.

Phil. That may be, & yet be exempted
E from

from your lordships iurisdiction. And
albeit I had so offended in the place of
your diocese, yet I ought (by the lawe)
to be sent to myne O:diinarie, yf I re-
quire it, and not to be punished by you,
that are not myne ordinarie. And alrea-
dy (as I haue tolde you) I haue ben con-
uented of myne O:diinarie for this cau-
se, which you go about to enquire of me
London. How saye you M. doctor Colle?
maye not I procede against hym by
the laue so; that he hath done in my
diocese?

Yea furs
ther him
so the fyre

Colle. We thinketh, M. Philpot nedeth
not to stande so muche with your lord
ship in that point, as he dothe, sythen
you seke not to hynder him, but to fur-
ther hym. Therfore I thynke it best,
that he go to the matter, that is layde
agaynst hym of the conuocation, and
make no longer delaye.

Phil. I would wyllynglye shewe my
mynde of that mater, but I am sure it
wylbe layd against me to my preiudice,
when I come to iudgement.

Colle. Why, then you may speake by
protestacion.

phil. But what shal my protestacion a-
uayle, in a cause of heresie (as you cal it)
yf I speake otherwyse the you wil haue
me;

me: synce that which I spake in the con- fol. 13.
uocation house(beyng a place priuiled=
god) can not now helpe me?

London. But *M. D. Colle*, maye I not
procede agaynst hym, for that offence
he hath done in my diocese?

Colle. you may cal him before you (my
lorde) yf he be founde in your diocese.

Phil. But I haue by force ben brought
out of myne owne diocese, to my lordes:
& require to be iudged of myne owne or
dinarie. And therfore I knowe, *M. D.*
wil not say of his knowledge, that your
lordship ought to procede agaynst me.

And here *M. D.* would saye nothyng.
worcest. Do you not thynke to synd, be
fore my lord here, as good equitie in
your cause, as before your owne ordi-
narie?

Phil. I can not blame my lord of Lon-
dons equitie, with whom (I thanke his
lordship) I haue founde more gentle-
nes, synce I came, then of myne owne
ordinarie (I speake it for no flatterie)
this twelue moneth, and thys halfe be-
fore, who neuer would cal me to an-
swere, as his lordship hath done nowe
twyse. *Sed nemo prohibetur vii iure suo.* But
I ought not to be forstalled of my right.
And therfore I chalenge the same, for:

C 2 diuerse

diuerse other considerations.

London. Now you can not say herafter, but that ye haue ben gently comuned withall, of my lordes here. And yet you wylfull and obstinate in your error, and your owne opinions: & will not shewe any cause, why you wil not come, into the vnitie of the church with vs.

Phil. My lordes, that I do not declare my mynde, according to your expectacion, is as I haue sayd, because I can not speake without present daunger of my lyfe: but rather then you should repute me by this, eyther obstinate or selfe willed, without any iuste grounde, wherupon I stande, I wyl open vnto you somewhat of my mynde, or rather the hole: desiring your lordshippes, which seme to be the pillers of the church of Englands, to satisfie me in the same. And I wil referre al other causes, in the which I dissent from you, into one or two articles, or rather to one, which includeth them both, in the which, yf I can (by the scriptures) be satisfied at your mouthes, I shall as willyngly agree to you, as any other, in al pointes.

London. These heretikes rem alwayes with their yfts, as this mā doeth now.
sayng,

sayng: yf he cā be satisfied by the scrip- fol. 19.
tures, so that he will allwayes haue
this exception, I am not satisfi-
ed, although the mater be neuer so
playnly proued agaynst him. But wil
you promise to be satisfied, yf my lordes
take summe paynes about you?

No proo-
fe, but
prailng.

Phil. I saye (my lordes, I wilbe satisfi-
ed by the scriptures, in that I stande.
And I proteste here before God, & his
eternal sonne Iesus Christ my sauour,
and the holy gost, hys angelles, & you
here present, that be Iudges of that I
speake: that I do not stand in any opini-
on, of wilfulnes, or singulartie, but on-
ly vpon my conscience, certaynly infor-
med by Goddes worde: from the which
I dare not goo, for feare of damnacion.
And this is the cause of myne earnest-
nes in this behalse.

London. I will trouble my lordes no
longer, seing that you wil not declare
your mynd.

Phil. I am about so to do, yf yt please
your lordship to heare me speake.

Bath. Gue hym leaue (my lordes) to
speake that he hath to saye.

Phil. My lordes, it is not vnknowē to
you, that the chye cause why you do
count me, and suche as I am, for heres

2
rises, because we be not at vnitie with
your church. You saye you are of the
true church. And we saye we, are of the
true church. You say, that who is out
of your church, is dampned. And we
thinke verily on the other syde, that yf
we departe from the true church, wher
on we are graffed in Godes worde, we
should stande in the state of dampnaci-
on. Wherfore yf your lordships can
bring any better auctorities for your
church, than we can do for ours: and
proue by the scriptures, that the church
of Rome nowe (of the which you are)
is the true catholike church, as in all
your sermons, writings, and argumē-
tes you do vpholde: And that all christē
persons ought to be ruled by the same
vnder payne of dāpnation (as you saye)
and that the same church (as you pre-
tend) haue auctoritie to entreprete
the scriptures, as it seemeth her good:
and that all men are bounde to folowe
suche interpretations only: I shalbe as
conformable to the same church as you
maye desire me, the which otherwyse
I dare not. Therfore I require you for
Goddess sake to satisfie me in this.
Cole. yf you stād vpon this point onlpe,
you maye sone be satisfied & you list.

Phil. It is the thing that I require. fol. 20.
And to this I haue sayd, I wil stand, &
referre al other controuersies, I stande
nowe agaynst you, & wyl put my hande
thereto, yf you mistrust my worde.

London. I praise you maister Philpot,
what sayth were you of. xx. yeares a-
go: this man will haue euery yeare a
new sayth.

Phil. My lord to tell you plain, I
thinke I was of no sayth, for I was thā
a wicked lyuer, and knewe not God,
thā as I ought to do: God forgyne me.

London. No were: that is not soo, I
am sure, you were of some sayth.

Phil. My lord I haue declared you on
my conscience, what I than was, and
iudge of my selfe. And what is that to
the purpose, of the thing I desire to be
satisfied of you.

London. Maister Archdeacon Colle I
praye you, say your mynd to hym.

Colc. What will you saye, yf I can
proue, that it was decreed by a vniuer
sall counsel, in Athanasius tyme: that
al the ch:istiane church should folowe
the determinacion of the churche of
Rome: but I do not nowe remembre
where.

Phil. If you/maister docto: can shewe

me the same graunted to the sea of
Rome by the auctoritie of the scripture,
I will gladlye herken therto. But I
thinke, you be not hable to shewe any
such thing : for Athanasius was pre-
sident of Nicene counsell, & there was no
such thing decreed, I am sure.

Cole. Though it were not than, yt
might be at an other tyme.

Phil. I desire to see þe profe therof. And
vpon this, maister Harpessyld Chaũce-
ler to the bishop of London, brought in
a booke of Ireneus, w^{ch} certayne leaues
turned in, & layd it before þe bishops, to
helpe them in their perplexitie, yf it
might be : the which after þe bishops of
Bath & Glocester had reade together,
the bishop of Glocester gaue me the
booke.

Glocest. Take the booke (maister Phil-
pot) and loke vpon that place, and
ther may you see, howe the church of
Rome is to be folowed of all men.

Phil. I toke the booke, and read the
place. The which after I had read, I
sayd, it made nothing against me, but
against the Arriãs and other heretiks,
against whom Ireneus wrote, prouing
that they weare not to be credityd
because

because they did teache, and folowe after
straunge doctrine in Europa: & that
the chese church of the same was founde
ded by Peter and Paule, and had to his
tyme continued by faythfull succession
of the faythfull Bishops, in preachyng
the true Gospel as they had receyued it
of the Apostles, and nothyng lyke to the
late sprung heretikes. &c. Wherby he co-
cinderth against the, that they were not
to be heard, neyther to be credited. The
which thing, yf you (my lordes) be able
to proue nowe, of the church of Rome:
then had you as good autoritie against
me, in my cause nowe, as Irenaeus had
against those heretikes. But the church
of Rome hath swarued fro that truthe,
and simplicite of the Gospel, which it
maintained in Irenaeus tyme: and was
vncorrupted fro that, which it is nowe.
Wherfore your lordships can not iustly
applie the autoritie of Irenaeus, to the
church of Rome nowe, which is so ma-
nifestlye corrupted from the pumarine
Church.

London. So wil you say still, it maketh
nothing for the purpose, what so euer
autoritie we bzing, and wil neuer be
satisfyed.

Phil. My lordes when I do by iust reas-

son) proue, that the autonities which be
brought against me, do not make to the
purpose, as I haue already proued: I
trust you will receyue myne answer.

worst. It is to be proued most mani-
festly by al auncient wyters, that the
sea of Rome hath alwayes folowed
truthe, and neuer was deceyued, vntil
of late certayne heretikes had defaced
the same.

Phil. Let that be proued & I haue done.

worst. Nay, you are of suche arrogan-
cie, singularitie, & vayne glorie, & you
wil not se it, be it neuer so wel proued.

Phil. Ha my lordes, is it nowre tyme
(thynke you) for me, to folowe singula-
ritie or vayne glorie, sence it is nowre, & so
daunger of my lyfe and death: not onely
presently, but also before God to come?
and I knowe, yf I dye not in the true
faith, I shall dye euerlastingly, & again
I knowe, yf I do not as you would ha-
ue me, you will kyll me, and many thou-
sandes more. per had I leuer perishe at
your handes, than to perishe eternally.
And at this tyme, I haue lost al my co-
modities of this worlde, and nowre lye
in a colhouse, where a man woulde not
laye a dogge, with the which I am wel
contented.

Cole

Col. Where are you hable to proue;
that the church of Rome hath erred
at any tyme: and by what historie: cer-
taine it is by Eusebius, that the church
was stablished at Rome by Peter
and Paule: and that Peter was Bis-
hop. xxx. yeres at Rome.

Col. 12.

phil. I knowe wel, that Eusebins so
wryteth, but yf we compare that which
S. Paule writeth to the Galathians the
first: it wil manifestly appere the cōtra-
rie, that he was not halfe so long there.
He lyued not past. xxxv. yeares, after he
was called to be an Apostle. And Paul
maketh mencion of his abiding, after
Christes death more then. xviij. yeres.

Q. Lape
Col. 3: 4. u.

Col. What did Peter wryte vnto the
Galathians?

Phil. No, I saye Paule maketh mencion
of Peter, wrytyng to the Galathians, &
of his abiding. And further I am hable
to proue, bothe by Eusebins and other
historiographers, that the church of Ro-
me hath manifestly erred, and at this
present doth erre, because she agreeth
not with that, which they wrote. The
primatine church dyd vse according to
the Gospel. And ther nederth none o-
ther profe, but cōpare the one with the
other,

Lon

*Hearke
my lordes
wise para-
ble,*

*Neither
you nor
they are
hable in
this case,*

London. I maye compare this man, to a certayne man I reade of, which fell into a disperacion, and went into a wood to hang him selfe. And when he came there, he went bewpyng of euery tree, and could sende noie, on the which he myght vouchesafte to hang himselfe. But I wil not applie it, as I myght. I praye you (maister docto?) go forth with him.

Colic. Be prayde, there be on euery syde on me, that be better hable to answer him. And I loue not to falle in disperacion, so; that nowe a dayes, a man shall but sustayne shame and obloquy therby of þ people. I had leuer the we my mynde in wytyng.

Phil. And I had leuer that you should so do, then otherwyle. For the a mā may better iudge of your wordes, then by argument. And I beseeche you, so doo. But yf I were a ryche man, I durst wager an hundred poundes, that you shal not be hable to shewe, that you haue sayd, to be decreed by a general counsell in Athanasius tyme. For this I am sure of, þ it was concluded by a general counsell in Affrica, many yeres after, þ none of Affrica (vnder payne of excommunication) should speale to Rome, the which decre

ere I am ſuer they would not haue fol. 23.
made, yf by the ſcriptures it had bene (as
by an vniuerſall counſell) that all men
ſhould abyde, and ſolowe the determina-
cion of the church of Rome.

Colt. But I can ſhewe that they reuo-
ked that error agayne.

Phil. So you ſaye maſter doctour. But
I pray you ſhewe me where. I haue he-
thero heard nothing of you, for my con-
ſideration, but bare wordes, without a-
ny autoritie.

London. What (I praye you) ought we
to diſpute wyth you, of our ſayth? Ju-
ſtynian in the lawe hath a tytle, *De fide*
catholica, to the contrarie.

Phil. I am certayne the ciuil lawe hath
ſuche a conſtitucion: but our ſayth muſt
not depende vpon the ciuil lawe. for as
S. Ambroſe ſayerth, *Non lex ſed fides con-*
gregauit Eccleſiam. Not the lawe but
the goſpel (ſayerth he) hath gathered the
church together.

Maſter Philpot. you haue the
ſpिरite of pryde, wherewith ye be ledde,
which will not let you yelde to þe truth.
Leaue it for ſhame.

Phil. Sir, I am ſuer I haue the ſpirit
of ſayth: by the which I ſpeake at this
preſent. Neither am I aſhamed to ſtand

in my sayth.

Glocest. What? do you thynke your selfe better learned, then so many notable learned men as be here.

Phil. Elyas alone had the trueth, whē there were foure hundred priests against him.

worcest. Oh, you would be cousted now for Helyas. And yet I tel thee, he was deceiued. For he thought, ther had ben none good, but him ielse, and yet he was deceyued, for ther was. vii. hundred besydes hym.

Phil. Yea, but he was not deceyued in doctrine, as the other. vii. hundred were.
worc. By my sayth you are greatly to blame, y you can not be content to be of the churche, which euer hath ben of that saythful antiquitie.

Phil. My lorde I knowe Rome, & haue ben there, where I sawe your lordship.
worc. In dede I dyd slye from hence thither. And I remember not, that I sawe you there. But I am sorpe, that you haue ben there, for the wyckednes, whych you haue sene there, peradventure causeth you to do, as you do.

Phil. No my lorde, I do not as I do, for that cause. For I am taught otherwys by the Gospel, not altogether to refuse the

the minister for his euell lynnyng : so fol. 14.
that he bryng sounde doctrine out of
Goddess booke.

worce. Do you thinke, that the vniuer
sal church may be deceyued?

Phil. S. Paule to þe Thessalonians pro
phesied that ther should come an vniuer
sal departing from the sayth, in the late
ter dayes, before the comming of Christ,
sayeng: *Non ueniet Christus nisi uenerit defec
tio prius.* That is, Christ shall not come,
tyl ther come a departing fyrst.

Cole. yea, I pray you, holwe take you
the departyng there, in S. Paule: It is
not ment of sayth, but of þe departing
from the empyre. For it is in Breke
Apostasia.

Phil. Mary in dede you (M. Doctour)
put me in good rememb:auce of the
meanynge of saynt Paule in that place.
For *Apostasia*, is properlye a departyng
from the saythe, and therof cometh
Apostata whiche properlye sygnifyeth
one that departeth from his sayth. And
saynt Paule in the same place after spea
keth of the decaye of the Empire.

Cole. *Apostasia*, doth not only signifie a
departing from the sayth, but also fro
the Empyre, as I am hable to shewe.

Phil. I neuer red it so taken, and when
you

you shalbe hable to shewe it, as you saye
in wordes, I wil belene it, and not be
fore.

more. I am sorre, that you should be a
gagnt the christen world.

phil. The worlde comonly and such as
be called christians (for the multitude)
harbe hated the truth, and ben enemyes
to the same.

Gloce. Why maister Philpot, do you
thynke, that the vniuersall church
hathe erred, and you only to be in the
trathe?

phil. The church, that you are of, was
neuer vniuersal. For two parties of the
worlde (which is Asia and Affrica) ne-
uer consented to the supremacie of the
bissop of Rome, as at this daye they do
not, neither do folowe his decrees.

Gloce. yes, in florentines counsell they
did agree.

phil. It was sayd so by false reporte, af-
ter they of Asia and Affrica were gone
home. But it was not so in dede, as
the sequel of them al hitherto doth pro-
ue the contrarie.

Gloce. I praye you, by whom wyl you
be iudged in matters of controuerſie,
which happen dayly?

phil. By the worde of God, for Christ
sayeth

sayeth, in S: Iohn, the worde that he fol. 251
spake, shalbe iudge in the later daye.

Gloc. What yf you take the worde one
waye, and I an other waye: who shal
be iudge then?

Phil. The primative Church.

Gloc. I knowe you meane y^e doctours
that wrote therof.

Phil. I meane verely so.

Gloc. What yf you take the doctours
in one sence, and I in an other: who
shalbe iudge then?

Phil. Then let that be taken, which is
most agreable to Goddes worde.

Cole. **O** my lordes, why do you trouble
your selues, to answer him in this ma
ter: it is not the thing, which is layd
to his charge, but his errour of the sa
crament: and he to thyste him selfe of
that, brought in an other matter.

Phil. This is the mater, maister Cole, to
the which I haue referred al other ques
tions, and desire to be sarissfied.

warce. It is wonder to se, holwe he sta
deth with a fewe, against a great mul
titude.

Phil. We haue almost as many as you.
For we haue Asya, Affryca, Germany,
Denmarke, and a great part of Fraunce,
and daylye the nombre of the Gosp
pel

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gespel dorthe increase: so that I am credi-
dibly incomed, that for this religion,
in the which I stand, and for that which
I am like to die: a great multitude
dorthe daily com out of Fraunce through
persecucion; that the cities of Germanie
be scarce hable to receaue them. And
therfore your lordship may be sure, the
worde of God wil (one day) take place:
So what you can to the contrarie.

Worcester. They were wel occupied, to
bryng you suche newes, and you haue
ben well kept, to haue suche resort vnto
you. thou art the arrogaunttest and
stouttest sond felowe, that euer I
knewe.

Phil. I pray your lordshippe, to beare
with my hastye speache: for it is parte of
my corrupte nature, to speake somewhat
hastly. But for all that, I meane with
humilitie, to do my dewty to your lord-
ships.

London. Master Philpot, my lordes
wil trouble you no further at this tyme
But you shall goo from whence you
cam, and haue suche fauour, as in the
meane while, I can shew you, and vpon
wednesdaye next, you shalbe cal-
led agayne, to be heard, what you can
say, for the mayntenaunce of your er-

Phil. My lord, my desire is to be satisfi-
ed of you, in that I haue required: and
your lordship shall fynde me, as I haue
said.

worcest. We wyshe you as well as our
selues.

Phil. I thinke the same (my lordes) but
I feare you are deceayd: and haue a
zeale of your selues, not according to
knowledge.

worcest. God send you more grace.

Phil. And also God increase the same *Nay God*
in you, & open your eyes, that you maie *ryd his*
se to maintaine his trueth, and his true *shepe from*
church. *such wols*

Than the bisshopes rose by, and co-
sulted together, and caused a writing
to be made, In the which, I thinke
my bloude by them was bought and
sold, and therto they put to theyr
handes, and after this I was carryed
to my cole howse agayne.

*Thus endeth the fourth parte of this
tragedye. God hasten the ende
therof to his glorie. Amen.*

BEcause I haue begonne to write vnto you, of myne examinations before the B. gother, more to satisfie your desire, than it is any thing worthy to be written: I haue thought yt good, to write vnto you also, that which hath ben of late, that the same myght come to light, which they do in darkenes & priuy corners, and that the world nowe & the posteritie hereafter might knowe, howe vnorderlye, vniustlye, and vncleanedlye, these raucning wolues do procede agaynst the selye and faithfull flocke of Christ: and condēpne and persecute the synccere doctrine of Christ in vs, which they are not hable (by honest meanes) to resyst, but only by tyrannie, and violence.

The examination of Iohn Philpot had before the bisshoppes of Lōdon, Rochester, Couētre, S. Asses I tro w, & one other, whose seas I know not: Doctor storie, Curtop. D. Sauerfen, D. Pendleton, with diuers other chaplaynes and gentlemen of the Quenes chamber, with diuers other gentilmen, in a galerye of my lord of Londons palace.

After Whilspot come you fol. 17.
hyther. I haue desired my London.
lordes here, & other lear-

M ned men to take som pay-
nes once agayne, and to
do you good: and because I do mynd
to sit in iudgemēt on you to morowe
(as I am commaunded) yet I would
you should haue as muche sauour, as
I can shewe you, yf you wilbe any
thing confor:mable. Therfore plaie the
wyle mā, and be not singular in your
opinion, but be ruled by these learned
men.

phil. My lorde that you saye, you will
sit on me in iudgement to morowe, I
am glad therof. for I was promised by
them, which sent me vnto you, that I
should haue ben Judged the next daye
after: but promise hath not ben kept w
me, to my farther grese. I looke for
none other, but death, at your handes.
And I am as ready to yeld my lyfe in
Christes cause, as you be to require yt.

London. Too, what a wilful man this
is. By my sayth it is but solue to rea-
son with him, neyther with any of
these heretiks. I am so:re, that you
wylbe no more tractable, and that I
am compelled to shew extremitie as

gaynst you.

Phil. My lord, you nede not to therre extremitie against me, onles you lyst. Nether by the lawe (as I haue sayd) you haue any thing to do with me: For that you are not myn ordinarie. Albeyt I am (contrarie to al right) in your prison.

London. Why, the Duches commissioners sent you hyther vnto me, vpon your examination had before them, I knowe not wel the cause. But I am sure, they would not haue sent you hither to me, onles you had made som talke to them otherwile, then it becometh a christian man.

Phil. My lord, in dede they sent me hither with out any occasion than ministered by me. Only they layd vnto me the disputation I made in the conuocation house: requiring me to answere to the same, and to recant it, the which by cause I would not doo, they sent me hyther to your lordship.

London. Why did you not answere them therto?

Phil. For that they were temporal men, and ought not to be Judges in spirituall causes, wherof they demaunded me without shewing any auctoritie, wherby

wherby I was bounde to answer the: *Fol. 28*
and herupon they comitted me to your
prison.

London. In dede I remember nowe,
you mayntayned open heresy in my
diocese, wherfore the commissioners
set you vnto me, that I should proce-
de agaynst you, for that you haue spo-
ken in my diocese.

Phil. My lord I stande styll vpon my
lawful plea in this behalfe, y^e though
it were as great heresie, as you suppose
it, yet I owght not to troubled therfore,
in respect of the preuilege of the parlia-
ment house, wherof the conuocation
house is a memb:re, where all men in
maters propounded maye fraunklye
speake their myndes: and here is presēt
a gentlemen of the Quenes maiesties,
that was present at the disputaciō, and
can testifie, y^e the questions which were
there in controuersy, were not set furth
by me, but by y^e prolocutor, who requi-
red in the Quenes maiesties name, all
men to dispute theyr myndes frelye in
the same, that were of the house.

Though the parliament house, be *The Quenes*
a place of priuiledge for men of the *not gentle*
house to speake, yet maye non speake *man.*
any treason, agaynst the Quene, nor.

mayntayne treasō agaynst þe crowne,
Phil. But yf any mater (which other
wyse were treasō to speake of yf) were it
treason for any person to speake therin,
specially the thing being proposed by þe
speaker? I thinke not.

*The Que
nes gentle
man,*

You maye make the mater easy
inough to you yet, as I perceyue, yf
you will reuoke the same, which you
did there so stubburnly mayntayne.

S. asse. This mā did not speake vnder re
formation, as many there did, but *ago
nicos* and *catagoricos*, which is earnestly
& perswasiblye, as euer I heard any.

Phil. My lordes, sence you will not
ceasse to trouble me, for y I haue law
fully done, neither will admitt my Just
defence, for that was spoken in the par
liament house by me, contrarie to the
lawes and custome of the realme, I ap
peale to the hōle parliament house, to
be iudged by þe same, whether I ought
thus to be molested, for y I haue there
spoken,

Rocheſt. But haue you not spoken and
mayntayned the same, sence y tyme
or no?

Phil. Yf any man can charge me inslie
therw, here I stāde to make answer.

Rocheſt. How saye you to it now? will
you

you stand to that you haue spoken in *fol. 19.*
the conuocation house : and do you
thinke, you sayd then wel or no?
phi. My lord you are not myn ordina-
ry to procede *ex officio* against me : and
therefore I am not bounde to tel you my
conscience of your demaundes.

S. Assē. What saue you now? is not
there in the blessed sacrament of the
altar (*And wish that they put of al theyr caps
per for reuerence of that ydol*) the presence of
our saueour Christ, reallye, and substā-
cyally, after the wordes of consecratiō?
Phil. I do beleue in the sacrament of
Christes body duly ministred to be such
maner of presēce, as the word teacheth
me to beleue.

S. Assē. I praye you how is that?

Phil. As for that I will declare an o-
ther tyme, whā I shalbe lawfully called
to dispute my minde of this matter, but
I am not yet dryuen to that poynt. And
the scripture sayth: al thinges owght to
be done after an order.

An other. b. This is a froward and a
bayne glorious man.

London. It is not lawfull for a mā (by
the ciuile lawe) to dispute his faith o-
penly, as it appeareth in the title, *de sū-
ma trinitate & fide catholica.*

phil. My lord, I haue answered you
to this question before.

London. Why? I neuer asked the of
this before nowe.

Note wel. Phil. Yes, that you did, at my last exa-
mination, by that token, I answered
your lordship by S. Ambrose, that the
churche is congregated by the word,
and not by mā's lawre, wherfore I adde
nowe further of this sayng, *quod qui sis
dem repudiat, et legem obicit, iniustus est, quia
Iustus ex fide uiuit.* That he which refuseth
the worde, and obiecieth the lawre, is an
vniust man: because the Iust shal lyue
by sayth. And more ouer (my lord) the
title which your lordship alledgeth out
of the lawre, maketh it not vnlawfull, to
dispute of all the articles of the sayth,
but of the Trinitie.

London. Thou lyest, it is not soo. And
I will shewe you by the booke, how
ignozaunt he is.

And with that, he went with all hast
to his studie, and fett his book, and openly
red the text and the title of the lawre, and
charged me with suche wordes, as semed
to make for his purpose, sayeng: how sayst
thou to this?

Phil. My lord, I saye as I did before,
that the lawe meaneth of the catholike
sayth, determined in the councel of Cal-
cedonia, where the articles of the Crede
were only concluded vpon.

Pol. 30.

London. Thou arte þ veriest beast, that
rurr I heard. I must nedes speake it,
thou compellest me therunto.

Naye
thou art
a beast.

Phil. Your lordship maye speake your
pleasure of me. But what is this to the
purpose, which your lordship is so ear-
nest in? You know, that our sayth is not
grounded vpon þ ciuil lawe. Therefore it is
not materiall to me, what soeuer the
lawe sayth.

London. By what lawe wylt thou be
iudged? wylt thou be Iudged by the
common lawe?

Phil. No my lorde, our sayth depēdeth
not vpon the lawes of man.

S. Ass. He wilbe Iudged by no
lawe, but as he list him selfe.

worcest The common lawes are but ab-
stractes of the scriptures and doctours

Phil. What so euer you do make them,
they are no ground of my sayth, by the
which I ought to be Iudged.

London. I must nedes procede against
the to morowe.

pf

Phil. Yf your lordship so do, I wil haue
Exceptionem fori, for you are not my com-
petent iudge.

London. By what lawe canst thou re-
fuse me, to be thy iudge?

Phil. By the Ciuile lawe *De competente iu-
dice*.

London. There is no suche tytle in the
lawe. In what boke is it as connyng
a lawer as you be?

Phil. My lorde, I take vpo me no great
connyng in the lawe, but you d:ryue me
to my mystres for my defence. And I am
sure, yf I had the bookes of the lawe, I
were able to shewe, what I saye.

London. What? *De competente iudice*? I
wil go set thee my bookes. There is a
tytle in dede *De officiis iudicis ordinarij*.

phil. Verely that is the same *Competente
iudice* which I haue alleged. With that
he ranne to his studye, and brought the
hole course of the lawe betwene his hā-
des, which (as it myght appeare) he had
wel occupied, by the dust they were en-
brued withal.

London. There be the bookes, synde it
out (yf thou canst) and I wyl p:emyle
thee, to release thee out of pylon.

phil. My lorde, I stāde not here to rea-
son maters of *Ciuile lawe* (alhoughe

I am not altogether ignorant of the same (for that I haue ben a student in the same sixe or seven yeres: but to answer to the articles of sayth, with the which you maye lawfully burthen me. And where as you go about vnlawfully to procede, I chalenge according to my knowlege, the benefyte of the lawe, in my defence.

London. Why, thou wilt answer directly to nothyng thou art charged withal. Therfore saye not herafter, but you myght haue ben satisfiſſed here by learned men, yf you would haue declared your mynde.

phil. My lord, I haue declared my mynde vnto you, and to other of the byſſhops, at my last beyng before you, desyring you to be satisfiſſed but of one thing wherunto I haue referred al other controversies, the which yf your lordships norre or other learned men can simply resolue me of, I am as contented to be reſormable in al thinges as you ſhal require, the which is to proue þ the church of Rome (wherof you are) is the catholyke church.

Countreie. Why do you not beleue your Crede, *Credo ecclesiam catholicam.*

phil. Yes, that I do, but I can not vnderſtande

derstande Rome (whetherwith as you now
burden vs) to be the same, neuer hys
to it.

S. Ass. It is most euident, that S. Pe-
ter ovd buyde the catholyke churche
at Rome And Christ sayd, *Tu es Petrus,*
et super hanc petram edificabo ecclesiam meam.
Moreouer the succession of bishops in
the see of Rome can be proued; from
tyme to tyme, as it cā be of none other
place so wel, which is a manifest pro-
uation of the catholyke church, as dy-
uerse doctours do wyte.

Phil. That you would haue to be vn-
doubted, is moste vncertaine: and that
by the autoritie, which you allege of
Christ, sayeng vnto Peter, Thou art Pe-
ter, and vpon this rocke I wyll buyde
my churche: onles you cā proue the rock
to signifie Rome, as you would make
me falsly beleue. And although you can
proue the succession of bishops from Pe-
ter, yet this is not sufficiēt, to proue Ro-
me to be the catholyke church: onles you
can proue the successiō of Peters sayd,
whereupon the catholyke church is buyl-
ded, so haue continued in his successors
at Rome, & at this present to remayne.
London. Is ther any mo churches the
one catholyke churche: and I pray you
tell

March
vii.

tel me, into what sayth were you bap- fol. 122
tized?

Phil. I acknowledge one holye catho-
lyke and Apostolyck church, wherof I
am a membre (I prayse God) & I am of
that catholike sayth of Chrust, wherinto
to I was baptised.

Countre I praye you, can you tel what
this worde catholyke doth signifie: shewe
yf you can.

Phil. Yes that I can, I thanke God.

The catholyke saythe or the catholyke
church is not as nowe a dayes the peo-
ple be taught, to be that which is moste
uniuersal, or of moste part of men recey-
ued, wherby you do inferre our sayth to
hang vpon the multitude, which is not
so. But I esteeme the catholyke sayth and
the catholike church to be as S. Austen
defineth the same. *Estimamus fidem catholis-*
simam e rebus prateritis, presentibus & futuris.

We indge (sayth he) the catholike sayth,
of that which hath ben, is, and shalbe.

So yf you can be hable to proue, that
your sayth and church hath ben from
the beginning taught, and is, and shal-
be: then maye you count your selues ca-
tholikes, otherwyse not. And catholike
is a Breke worde, compounded of *cata-*
which signifieth after, or according, and

holore

holm: a som, or principle, or hole. So
that catholike church or catholike sayth,
is as muche to saye, the fyrst, hole, scou-
de, or chiefest sayth.

London. Doth S. Austen saye so, as he
alledgeth it: or dothe he meane thus,
as he taketh the same: howe saye you
maister Cartoppe?

Cartop. In dede (my lord) S. Austen
hath suche a sayeng, speaking against
the Donatistes: that þ catholike saythe
ought to be esteimed of thinges in ty-
mes past, and as they are practised ac-
cording to the same. And ought to be
through al ages & not after a new ma-
ner, as the Donatistes begā to pfecte.
phil. You haue sayd wel (M. Cartop) &
after the meaning of S. Austen. And do
confirm that, which I haue sayd, for the
signification of catholike.

Countre. Let the boke be sene my lord.

London. I praye you my lord be con-
tent, or in good sayth I will breake e-
uen of, & let all alone. Do you thinke
þ catholyke church (vntil it was with
in these fewe yeres, in the which a few
vpon singularitie haue swarued from
the same) hath erred?

phil. I do not thynke that the catholike
churche can erre in doctrine, but I re-
quire

quire to proue the churche of Rome to be this catholike churche. fol. 33.

Curtop. I can proue \bar{s} Ireneus, (which was within an hundredth yeares after Christ) came to Victor then bishop of Rome, to aske his aduise about the excommunication of certayne heretikes, the which he would not haue done (by al lphelphode) yf he had not taken him to be supreme head. *wisely Curtop.*

Cont. 16. Marke wel this argument. Dowe are you able to answer to the same? Answer, yf you can.

phil. It is sone answered, my lord: for that it is of no force, neither this facte of Ireneus proueth nomore for the supremacie of the bishop of Rome, the myne hath done, which haue ben at Rome as wel as he, and myght haue spoken with the Pope yf I had list: and yet I would none in Englande dyd sauour his supremacie more then I.

S. Aske. you are the more to blame (by my sayth of my bodie) for that you sa- *Your*
uour the same no better: sence al the ca- *oste is as*
tholyke churche (vntil these fewe yeas- *great,*
res) haue taken hym to be supreme *as if a*
head of the churche, belydes this good *dog swars*
man Ireneus. *by his chri*
stianity,

Phil. That is not lykely that Ireneus so
E 106

take him, or the primatine church. For
I am hable to shewe seven general cou-
sels after Ireneus time, wherein he was
never so taken, which maye be a suffici-
ent profe that the catholike primatine
church never take hym for supreme
head.

The other Bis. This man wil never be
satisfyed, save what we can. It is but
folly to reason any more with him.

Phil. Oh my lordes, would you hane
me satisfyed with nothing? Judge (I
praye you) who of vs hath better autori-
tie: he which bringeth the exaple of one
man goyng to Rome, or I that by these
many general councelles, am hable to
proue, that he was never so taken in ma-
ny hundreth yeres after Christ, as by Nic-
cene, Ephesyne the fyrst and the second,
Calcedonen, Constantinopolitane, Car-
thaginen, Auxilien.

Countre. Why wil ye not admit the
church of Rome, to be the Catholyke
church?

phil. Bicause it foloweth not the pri-
matine catholyke church, neyther agre-
eth with the same, no more then an apa-
ple is lyke a nutte.

Countre. Wherin doth it discent?

Phil. It were to long to recite all, but

two things I will name: the suprema- fol. 34
cie, and transubstanciation.

Curtop. As for transubstantiation, al-
bept yt was set furth and decreed for
an article of sayth, not muche aboue
thre hundreth yeres, yet yt was alway-
es beleued in the church.

London. yea that it was, very well
sayd of you master Curtoppe.

phil. Ye haue sayd right, that transub-
stanciation is but a late plantacion of
the bishop of Rome, and you are not ha-
ble to shew any auncient wyter, that
the primatiue church did beleue any
suche thinges. And with this Curtop
shanke awaye. And immediatly after,
the ambassadoure of spayne cam in, To
whom my lord of London went, lea-
uing þ other with me. To whō I said:
my lordes, yf you can shewe me, that
this church of Rome (wherof you are
membres) is the true charolif church,
I shalbe content to be one therof. And
as conformable to the same, as you can
require me, in all thinges. For I knowe
ther is no saluacion but within the
church.

Countre. Can you disprone that the
church of Rome is not the catholike
church?

Phil. Yea that I am hable, but I desire rather to heare of you for the profe ther of. And seying I can not haue my request at your handes, neyther be satisfi- ed with any probable auctoritie, I wil shewe yowre good profe, why it is not the catholike church (as it was in deade) and ought to be the forme, and scolemaistres of the church to the worldes ende: than is not the church of Rome nowe the catholike church, which dissenteth so farre from the same bothe in doctrine and vse of the sacramentes.

Conuere. Howe prone you, that the church of Rome nowe dissenteth in doctrine and vse of the sacramentes, from the p[ri]matine church?

Phil. Compare the one with the other, & y[et] wil sone appeare as you maye see both in Eusebius, and in other Ecclesiasticall and auncient writers.

Conuere. What haue you to saye more, why it is not the catholike church.

Phil. Because it is not (by your owne interpretation of the catholike) vniuersall, neyther neuer was, albeyt you falsely perswade the people, that it is so. For the world being diuided in three parties, Asia, Affrica & Europa: two
parts

parts therof, Asia and Affrica professing fol. 35.
Christ as well as we) did neuer consēt

to the church of Rome, which is of Europa which is a sufficient testimonie, that your faith was neuer vniuersall.

Coventre. How proue you that?

Phil. All the historiographers which write of y^e proceedinges of y^e church, do testifie the same. Besides that this present tyme doth declare that to be true, which I saye. For at this present the church of Asia, and Affrica do not consēt to the church of Rome. Yea and besides al this, the most part of Europa doth not agre neyther alowe the church of Rome. As Germanie, the kingdome of Denmarcke, the kingdome of Poole, a great part of Fraunce, England, and Zealande: which is a manifest probacion, that your church is not vniuersall. And after this, the bishop of London called awaye the other bishops, & left with me diuers gentlemen, with certayne of his chaplaynes as doctor Sauersou an englisheman, which had proceeded doctor in Bonnoyny, who after began with me in this manner.

D. sauer. Master Philpot, I remembre you beyonde the sea synce y^e tyme you

reasoned with a fryer, (a notable learned man) comming from Venyce to Padua in a barge.

Phil. I can not forget that, for the fryer charged me to accuse me of heresye., as sone as he cam to Padua, for that I talked with him so boldly of the truth.

He was no suche learned man as you name hym to be, but onlye in his scoole poynts, a good purgatorie frier.

D. sauer. Well, he was a learned man for all that. And I am sorre to heare, that you this daye, hauing communed with so many notable learned men, are no more conformable to them, than you be.

Phil. I wilbe conformable to all them, that be conformable to Christ in his worde. And I praye you (good master Doctor) be not soo cōformable to please men more than God, contrarie to your learning, for worldly estimaciōs sake.

D. sauer. As that I am not, vpon what occasiō should you thinke thus of me?

Phil. Vpō no euil ꝑ I do knowe of you, master doctor, but I speake as one warning ꝑ you should not be led away frō ꝑ truth for promotions sake, as many doctors doo nowe a dayes.

D. sauer. I haue heard your argumētations

his hitherto, & me thinketh þ a great **fol. 36**
many of holde auncient wꝛiters be
agaynst you, in þ you do not allowe þ
churche of Rome, neyther the supꝛe-
macie. For S. Cipꝛiane (which is an
olde auncient wꝛiter) doth allowe þ bi-
shop of Rome, to be þ supꝛeme head
of the churche.

Phil. That I am sure of, he doth not.
For he writing vnto Cornelius then
bishop of Rome, calleth hym but his co-
panyon and felowe bishop: neither attri-
buted to hym the name eyther of Pope
or elles of any other vsurped termes,
which now be ascribed to the bishop of
Rome to þ setting forth of his dignitie.
Sauer. you can not be hable to shewe,
that S. Cipꝛian calleth Cornelius his
felow bishop.

Phil. I wil wager with you that I am
hable to make, that I can shewe it you
in Cipꝛian, as I haue sayd.

Sauer. I wil lay non other wager with
you, but booke for booke, it is not so.

Phil. I agre thereto, and I pray you one
of my lordes chaplaynes, to fet vs Ci-
pꝛiane hyther, for the triall herof. And
with that one of thē went to my lordes
studie, & brought furth Cipꝛiā. And by &
by he turned to the first booke of his

epistles, the .4. epistle, and there woulde
haue seemed to haue gathered a strong
argument for the supremacie of the bis-
shop of Rome: because he sayeth, it goeth
not wel with the church. whē the hygh
priest is not obeyed which supplieth the
siede of Christ, after Goddes worde, and
the consent of his felow bishoppes, and
the agrement of the people.

Sauer Howe can you auoyd this place
which maketh so playnly for the B. of
Rome his supremacie?

phil. It maketh not so playne (*M.* does
tour) on your sede, as you gather: as by
and by I wyl gyue you to vnderstande.
But fyrst I chalenge the watter whiche
we made, that your boke is myne. For
here you may see, that he calleth Come-
lius his felow bishop, as he dorhe also in
other places. And nowe for the vnder-
standing of that place, you do miscon-
strue it, to make the hyghe priest only for
the B. of Rome, and otherwyse then it
was in his tyme. For ther were by Vi-
cene counsell foure Patriarkes appointed.
The Patriarke of Hierusalem, the Pa-
triarke of Constantinopole, the Patri-
arke of Alexandria, and the Patriarke of
Rome: of which foure the Patriarke of
Rome was placed lowest in the counsell,
and so continued many hundred yeres,

for þ tyme of .vij. or .xiiij. general counceles: as I am hable to shewe. Therfore s. Cipriā wryting to Cornelius Patriarke of Rome, (whom he calleth his felowe bishop) syndeth him selfe offended, that certaine heretikes beyng iustly excommunicated (as the Nouaciās were) by him, dyd flee from his diocese (which was theyr chiefe bishop) refusing to be obedient vnto him, and to be reformed, as to the bishop of Rome, or to the Patriarke of Constantinopole. And there were receyued in communion of congregacion, in derogacion of good ordre and discipline in the churche, and to the maintayning of heresies and scismes. And that heresies did spring vp and scismes daylye aryse herof, that obedience is not gyven to the priest of God, nor once considered to be in the churche, for the tyme the priest, and for the tyme, the Judge, in Christes steade (as in the decre of Nicene counsell was apointed) nor meaning the B. of Rome only, but enery Patriarke in his precinct. Who had every one of them a college or cathedrall churche of learned priestes, in hearing of whom by a conuocation of all his felowes bishoppes, with the consent of the people, al heresies were determined, by þ word

of God. And this is the meanyng of S.
Cyprian.

Sauet. you take it so, but it semeth to
me otherwyle.

phil. Vpon what ground it should seme
otherwise vnto you, I knowe not: but
this meaning, which I haue declared,
the general counsels. vii. or. viii. (one af-
ter an other) confirmed it so to be, whi-
che did not alowe one supreme head
onlye.

pen. Ther were not so many generall
councelles, but foure only allowed.

phil. That is not so, M. Pendleton. Al-
though ther be foure specially allowed,
for the confirmation of the Trinitie, but
beside these foure, ther were many other
general councelles, as you maye learne
by many wryters.

A ch: playn. Did not Christ buylde his
churche vpon Peter? S. Cyprian say-
eth so.

phil. S. Cyprian *De simplicitate pralatorum*,
declareth, in what respect he so sayd. *In*
persona vnus, he is. Dedit Dominus omnibus
claus, vt omnium vnitatem denunciares. God
gaue in persone of one man, to all the
keyes, that he myght signifie the vnitie
of all men. And also S. Austen sayeth in
the. 10. homelie of saint Iohn.

Si in Petro non esset ecclesia misterium, nō ei diceret Dominus, tibi dabo claves, si autem hoc Petro dictum est, non habet ecclesia, si autem ecclesia habet, quando claves accepit, ecclesiam totam designauit. **FOL. 38.**

Yf in Peter had not ben the mystrie of the churche, & lorde had not said vnto hym: I will geue vnto thee the keyes. So: yf that were sayd vnto Peter: the churche hath them not, yf the churche haue them when Peter receyued them, he signifyeth the hole church. As also s. Hierome ap:iest of Rome, wrytyng to Nepotian, sayeth, that al churches do leane to their owne pastors, where he speaketh of the Ecclesiastical hierarchie or regiment, where he maketh no menacion of the bishop of Rome. And ad Eusegium, he sayeth that where so euer a bishop be, whether it be at Rome, or at Euagie, or at Regiū, he is of one power, and of one iurisdiction.

Sauer. S. Hierom De celesti hierarchia: It was Dionisius you meane.

Phil. I say not, that Hierom wrote any booke so entytled, but I saye that in the epistle by me alledged, he maketh mencion of the ecclesiastical regiment.

Sauer. I wōder you wil stand so stedfast
in

in your error to your awne destruction,
phil. I am sure, we are in no error,
by the promise of Christ made to the
faithful one, which is, that he wil gyue
to his true churche suche a spirit of wis-
dome, that the aduersaries thereof should
neuer be hable to resist. And by this I
know, we are of the truth, for that nei-
ther by reasonyng, neither by writing
your synagog of Rome is hable to an-
swere. What is ther one of you all, that
euer hath ben able to answer any of
godly learned ministers of Germanie,
who haue disclosed your coulersaict re-
ligion? Which of you all (at this daye)
is hable to answer Caluynes instituci-
on, which is minister of Geneva?

Saur. A godlye minister in deade, of
receipt of cutpurcs & runagates tray-
tours. And of late I can tel you, there
is suche contention fallen betwene
hym and his owne sects, that he was
fayne to flee the towne about predesti-
nation. I tell you trush, for I cam by
Geneua hyther.

Phil. I am sure you blaspheme that
godly man, and that godlye churche
where he ys minister, as it is your
churches condicion; when you can not
answer me by learnyng; to oppresse the
with

with blasphemies and false reports. fol. 39.

For in the mater of predestinacion, he is in non other opinion the all the doctors of the churche be, agreying to the scriptures.

Sauet. Can he hable to answer hym, yf they lust. And I praye you, which of you haue answered bishope *Wylshers* booke?

phil. Yes (master Doctor) that booke is answered and answered agayne, yf you lyst to seeke, what hath ben written agaynst hym. And after this Doctor storie came in: to whom I sayd, master doctor, you haue done me greate iniurie, & without lawe haue straitlye imprisoned me, more lyke a dogge then a man. And besides thys you haue not kept promise with me. For you promised, that I shuld be Judged the next day after.

Storie. I am come nowe to kepe promise with h. Was ther ever suche a fantastical man as this ys? Nay he ys no man, he ys a beaste. yea those be retikes be worse then brute beastes: for they will (vpon a bayne singulartie) take vpon them to be wyser the all-men being in dede veray fooles and assehrades, not hable to mayntayne that which of an arrogant ob

Stina

Winacle they do stande in.

Phil. Master Doctor, I am content to abyde your rayling Iudgement of me nowe: saye what you will I am content, for I am vnder your feete, to be troden on, as you list, God forgyue it you, yet am I no heretike, neyther you nor any other shalbe able to proue þ I holde any iote agaynst the worde of God, others wyse then a christian man ought.

Storie. The worde of God: so: soth the worde of God. yt is but a follye to reason with these heretiks, for they are incurable and desperat. But as I maye reaso with the, not that I haue any hope to wyne thee, whom wilt thou apoynt to be iudge of þ worde, wherto thou standest?

phil. Verely the worde it selfe.

Storie. Do you not see the ignorancie of this beastly heretike: he willetb the word to be Iudge of the worde, ca the word speake.

Phil. Yf I can not proue that which I haue sayd by good auctoritie, I wilbe cōtent to be coured an heretike, & an ygnorant persō, & further what you please.

Storie. Let vs heare, what wyle auctoritie thou canst bring in.

phil. It is þ sayng of Christ in S. John
John

Verbi quod locutus sum indicabit in nouissimo fol. 04
dit. The worde which I haue spoken
(sa yth Christ) shall Iudge in the last
daye. Yf the worde shall iudge in the last
daye, muche more it ought to Iudge
our doinges nowe. And I am sure, I
haue my Iudge on my side, who shall
absolue & iustifie me in an other world,
howsoeuer now it shall please you, by
auctoritie, vnrighteouslie to Iudge of
me and others: sure I am in an other
worlde to Iudge you.

Storie. What: you purpose to be a stin-
king martyre, and to lye in Iudgemēt
with Christ at the last daye to Iudge
the twelue trybes of Israel.

Phil. Yea syr. I doubt not therof, ha-
uing the promise of Christ, yf I die for
righteousnes sake which you haue be-
gon to persecute in me.

Storie. I told you it is but vayne to
argue with this heretike, he is brow-
ned in his heresses, wout al learning.

Phil. Syr I haue brought you for that
I haue sayd, good auctoritie out of God
des booke, to the which you answered no
thing: but goo about stil to gyue raylig
iudgemēt agaynst, me wout any cause.

Storie. I wil com to you by & by when I
Iudge in westminster halle geueth
sentence

sentence, both þ̄ woꝝde gyue senten-
ce: the iudge, tel me?

Phil. Civil maters be subiect to civil mē,
and they haue autoritie by the woꝝde, to
be iudge of them. But the woꝝde of God
is not subiecte to mans iudgement, but
ought to iudge al þ̄ tryedome, thowgh-
tes, and doynge of men. And therfore
your cōparison dysproueth nothing that
I haue sayd, neither answereth any
whytherto.

Storie. Wilt þ̄ not allowe the interpreta-
tion of the church, vpon the scripture?

Phil. Yes, yf it be according to the woꝝd
of the true church, and this I saye to
you, as I haue sayd heretofore, that yf ye
can proue the church of Rome (wherof
ye are) to be the true catholyke church,
which I ought to folowe, I wyl be as
ready to yelde therto (as long as it can
be so proued) as you may desire me.

Storie. What a felowe is this? he wil be-
leue nothing, but he list him selfe.
Are we not in possession of the church?
haue not our fozfathers, these many
hundredth yeres taken this church for
the catholyke church, wherof we are
now? And yf we had none other proue
but this, it were sufficient. For pꝛescrip-
tion of tyme maketh a good title in
the

the late

Phil. you do wel (*M. doctor*) to alledge prescription of many yeares, for it is al that you haue, to shewe for your selues. But you must vnderstande *Ex diuina nula* *la occurrit prescriptio*, that prescriptiō hath no place in maters belonging to God, as I am hable to shewe by p^restimonye of many doctors.

Storie. Wel sp^r, you are lyke to go after your sathers, Latimer the Sophister, & Rydley, who had nothyng to alledge for hym selfe, but that he had learned his heresie of Cranmer: where I came to him with a poo^re bachel^r of art, he trēbled as though he had had the palsey, as these heretikes haue alwayes some token of feare, wherby a man maye knowe them, as you may se this mans eyes do tremble in his head.

But I despatched them. And I tel thee that there hath ben yet neuer a one burnt, but I haue spoken wth him, & haue ben a cause of his despatche.

Phil. you haue the more to answer^e for *M. doctor*, as you shal fele it in an o^rther wolde, how moche so euer you do now triumphe of your proceedinges.

Storie. I tel thee I wil neuer be cōfessed therof. And bicause I cannot now

I tarpe

*That al
is nothing
but a lye.*

*Now Stea
rye
I beue
your selfe
in your
Colours*

far yeto speake with my lord, I pray
you one of you tel my lord, that my com-
myng was to signifie to his lordship,
that he must out of hande rpd this be-
retlike awaye. And goyng away he sayd
vnto me. I certisye the, that thou maist
thanke none other man for it, but me.
Phil. I thanke you therfore with al my ne-
hart: and God forgieue it you.

Storie. What, doest thou thanke me: yf
I had thee in my study half an houre,
I thinke I should make you syng an
other song.

Phil. No maister doctor, I stande vp
on to sure a grounde, to be ouerthrowen
by you now. And thus they departed
al awaye from me, one after an other, vn-
tyl I was left al alone. And afterwards
with my keper goyng to my colehouse
(as I went) I met with my lord of Lon-
don, who spake vnto me gently, as he
hath hitherto in wordes, sayeng.

London. Whilspoe, yf ther be any pleasur-
re, I maye shewe you, in my house: I
prappou require it, & you shal haue it.

phil. My lord, the pleasure that I will
require of your lordship, is to hasten my
iudgemēt, which is comitted vnto you,
and so disparte me south of this misera-
ble worlde, vnto my eternal rest.

And

And for all his sayre speache, I can Act. 41.
not attayne hyther to this fournighte
space, neyther syer nor candle, neyther
yet good lodgyng. But it is good for a
man to be brought lowe in this world,
and to be counted amongest the vylest,
that he may in tyme of rewarde receyue
exaltacion and glorie. Therfore praysed
be God, that hath humbled me, and gy-
uen me grace, with gladnes to be con-
sent therewith all.

Let all that lone the truth saye
Amen.

The fyfth tragedye.

*The sixt examination of Iohn Phylpot
had before the right honorable lordes,
lord Chamberleyne to the kinges ma-
iestie, the Vicount Hereforde common-
ly called lord Ferrers, my lord Ryche,
my lord saynt Iohns, the lord Wyndfore,
the lord Shandoye, Sir Iohn of brydges
Lientenaunt of the tower: and two o-
ther mo, whose names I know not with
the bishop of London, & D. Chedsey
the sixt daye of Nouẽbre Anno Dñi.*

1555.

Before that I was called before the lordes, and whyles they were in sitting downe: the bishop of London came ashyde to me, and whysired in myne care, willig me to vse my selfe before the lordes of the Quenes maiesties council prudentlye, and to take hede what I sayde. And thus he pceded to gyue me coucel, because he wysshed me to do well, as I might nowre do, yf I list. And after the lordes & other worstyff full gentlemen of the Quenes maiesties seruantes were sett, my lorde of London placed hymselfe at the end of the table, and called me to hym. And by the lordes I was placed at the vpper end agaynst hym, where I kneling downe, the lordes commaunded me to stand vp, and after in this maner the bishop beganne to speake.

London. Maister Whylpot, I haue heretofore both priuately my selfe and openly before my lordes of the cleargye (mo tymes then once) caused you to be talked withall, to reforme you of your errours, but I haue not found you yet so tractable as I would wysshe. Wherfore now I haue desired these honozable lordes of p tēporalitie
and

of þe Quenes Maiesties couñcel, who
haue takē paynes wth me this daye (I
thake the therfore) to heare you what
you cā saie, & they maye be Iudges,
whether I haue sought all meanes to
do you good, or no. And I dare be bold
to saie in their behalfe, that yf you
shew your selfe rōtozmable to þe Que-
nes maiesties proceadinges, you shall
finde as muche sauour for your deli-
uerance, as you cā wishe. I speake not
this to saue you, but to bring
you home into the church. Nowe let
them heare what you haue to saie.

phil. My lord I thake God of this daye,
& I haue suche an honorable audience,
to declare my minde before. And I can
not but commend your lordships equi-
tie in this behalfe, which agreeth wth þe
ordre of þe primatiue church: which
was, yf any body had bē suspected of he-
resie (as I am nowre) he should be called
before the Archbishop or bishop of þe dis-
cese wher he was suspected, in the pres-
ses of others his felowships & learned
elders, & in þe hearing of þe layne: where
after þe iudgemēt of Goddes worde de-
clared, & wth þe assēt of other bishops & cō-
sent of þe people he was cōdēpned for an
heretike, or absolved. And þe secōd poynt

of þ good ordie, I haue founde at your lordships handes already, & now haue þ third sort of men, at whose handes I trust to fynd more righteousnes in my cause, then I haue founde w my lordes of þ clergie, God graūt I may haue at last the iudgemēt of Goddes worde cōcerning the same.

London. Master Philpot, I praye you, er you go any further, tell my lordes here plailly, whether you were by me, oꝛ by my pꝛocuremēt sꝑmitted to pꝛison oꝛ not. And whether I haue shewēd you any crueltie, sythē you haue ben committed to my pꝛison.

phil. Pꝛy shall please your lordship to gyue me leaue, to declare furth my matter, I wil touche that afterward.

Riche. Answerē fyrst of all to my lordes two questioꝛs, & thē furth pꝛocēde to þ mater. Howe saye you, were you imprisoned by my lorde oꝛ no, cā you fynde any faulte since, with his cruell vsing of you?

phil. I cā not laye to my lordes charge þ cause of my imprisonment, neither I maye saye þ he hath vsed me cruellye. But rather for my parte I might saye, þ I haue founde more gentlenes at his lordships handes then I did at mine owne

stone ordinarie for þ tyme I haue be Fol. 44
within his prison: for that he hath cal-
led me thre or foure tymes to myne
answere, the which I was not twelue
monethe and a halfe before.

Kyche. Wel now, go furth to your mater
Phil. The mater is, that I am impriso-
ned for the disputacion had by me in þ
conuocaciõ house, agayne the sacramēt
of the altar, which mater was not mo-
ued principally by me, but by the prolo-
cutor with the consent of the Quenes
maiestie, and of the holl house. And þ
house (being a membre of the parliamēt
house) ought to be a place of fre speche
for al mē of the house, by the auncient &
laudable custome of this realme. Where-
fore I thinke my selfe to haue sustayned
hitherto greate iniurie, for speaking my
conscience frely in suche place as I
might lausfully do it. And I desire your
honorable lordships iudgemētis which
be of þ pliamēt house, whether of right
I ought to be empached therfore & sus-
tain þ losse of my liuig (as I haue done)
& morouer of my life, as it is sought.
Kyche. you are deceyued herin, for the
conuocation house is no part of the
parliament house.

Phil. My lord I haue alwayes vnder-
stande

standed the contrarie, by suche as are
more expert men in thinges of this
real me then I. And agayne the title of
every acte leaderh me to thinke other-
wise, which alledgeth the agrement of
the spiritualtie & temporaltie assembled to-
gether.

Ryche. yea that is met of the spirituall
lordes of the vpper house.

mylor. In dede the conuocation house
is called together by one wyrt of the so-
mons of the parliament of an olde cus-
tome: notwithstanding that house is
no parte of the parliament house.

phil. My lordes, I muste be contented
to abyde your iudgementes in this be-
halse.

Ryche. We haue tolde you the truthe.

Maie yet we would not, þ you should
be troubled for any thyng, that there
was spoken, so that you haupng spokē
amisse, do declare now, that you are
so: ye therfore.

London. My lordes, he hath spokē there
manifest heresie, yea and there frontly
mayntayned the same, against þ blest
sacrament of the alter (and with that
he put of his cap that al the lordes myght reue-
rence and vayne their bonets at that ydol as they
do) And would not allowe the real pre-
sence

sence of the bodye an blood of Chriſt **Col. 45.**
in the ſame. Yet my lordes, God forbid
that I ſhould go about to ſhewe him
extremitie. For ſo doyng, in caſe he wil
repent and renoue his wicked ſayen-
ges. And in ſayth yf he wyl ſo do, with
your lordſhips conſent, he ſhalbe relea-
ſed by and by. Wary yf he wyl not, he
ſhal loke for the extremitie of the lawe,
and that ſhortly.

Chamber. My lord of London ſpeaketh
reaſonably vnto you, take it whiles it
is offered you.

Ryche. How ſaye you: wil you acknow-
lege the real preſence of the blood and
bodye of Chriſt, as al the learned men
of this realme do in the maſſe, and as
I do, and wyl beleue as long as I ly-
ue, I do proteſt it.

Phil. My lord, I do acknowledge in the
ſacrament of the bodye & bloud of Chriſt
ſuche a preſence, as the worde of God
dothe allowe and reache me.

Ryche. That ſhalbe none other wyſe,
then you lyſt.

Lond. A ſacramēt is the ſigne of a holy
thyng. So that ther is bothe the ſigne
which is the accidens (as the whitenes,
roundnes, and ſhape of bread) and ther
is alſo the thing it ſelfe, as very Chriſt

f s both

490
bothe God and man. But these hereticks wil haue the sacramētes to be but bare signes. Howe say you: declare vn to my lordes here, whether you do allowe the thing it selfe in the sacramēt or no?

Phil. I do confesse the sacrament bothe to be a signe, and the thing it selfe, when it is duely ministred after the institution of Christ.

London. you maye se, howe he goeth about the bulthe (as he hath done before) with my lordes of the clergie, and dare not vtter his mynde playnly.

Rych. Shewe vs what maner of presence you allowe in the sacrament?

Phil. Yf it shal please you my lord of London, to geue my leaue, to procede orderly therunto: and to let me declare my mynde wout interrupcion, I wil througghly open my mynde therein.

L. Shand. I pray you my lord, let him speake his mynde.

Phil. My lordes, that at the first I haue not playnly declared my iudgement vnto you, is this: bicause I can not speake herof, without the daunger of my lyfe.

Rych. Ther is none of vs here, that seeketh thy lyfe, or meane to take any auantage of that thou shalt speake.

Phil.

Phil. Although I mistrust not your honourable lordshippes, that be here of þe temporaltie, yet here is one that sytterh against me (appointing to my lorde of London) that wil laye it to my charge, euen to the death. No: withstanding seing your honours do require me to declare my mynde of the presence of Christ in the sacrament, that ye maye perceyue, that I am not ashamed of the Gospel of Christ, neither do mayntayne any opiniaon without probable and sufficient autoritie of the scripture, I wil shewe frankly my mynde without al colour, what so euer shal ensewe vnto me therfore, so that my lorde of London wyll not let me to venter my mynde.

Ryche. Saye lozde, permit hym to saye what he can, seyng he is willing to shewe his mynde.

London. I am cōtent my lordes, let him saye what he can, I wil heare him.

Phil. That which I do entend to speake vnto you (right honourable lordes) I do protest here, first before God & his Angels, þat I speake it not, neither of vaine glorie, neither of singularitie, neither of wilful stubburnes, but truly vpd a good conscience, grounded on goddes worde, against y^e which I dare not do, for feare
of

By what
things the
cleargie
deceaueth
the hole
realme,

of dampnaciō, which wil folowe that is
done contrary to knowledge. Neither do
I disagre to the proceedinges of this re
alme in religion, for that I loue not the
Quene (whō I loue frō the bottō of my
hart) but because I ought to loue & feare
God in his worde, more then man in
his lawes. Though I stande (as I seme
to do) in this consideration, and for none
other, as God I cal to witnesse. There
be two thinges principally, by the which
the cleargie at this daye dothe deceyue
the hole realme. That is, the sacrament
of the body and bloud of Christ, and the
name of the catholike church: the which
bothe they do vsurpe, hauing in dede
none of them bothe. And as touching
their sacrament, whych they terme of the
Altar, I saye now as I sayd in the con
uocation house, that it is not the sacra
ment of Christ, neither in y same is ther
any maner of Christes presence. Where
fore they deceyue the Quenes maiestie,
and you of the nobilitie of this realme,
in making you to beleue that to be a sac
rament, which is none, and cause you
to commit manifest idolatrie, in worships
pyng that for God, which ys no God.
And in testimony of thys to be true, be
sydes manifest prose which I am ha
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ble to make to the Quenes maiestie, and fol. 47
to al you of her nobilitie, I wil yelde my
lyfe. The which to do, yf yt were not vpo
a sure grounde, yt were to my viter dāp
nacion. And where they take on them
the name of the catholyke churche, wher
by they blynde many folkes eyes, they ar
norhyng so: callyng you frō h true religio
on, which was reueled & taught in kyng
Edwardes tyme, vnto vayne supersticio.
And this I wil saye for the trial hereof,
that yf they can proue them selues to be
the catholyke churche (as they shal neuer
be hable to do) I wil neuer be against
their doynge, but reuoke al that I haue
sayd. And I shal desyre you (my lordes) to
be meane for me to h Quenes maiestie,
that I maye be brought to the iust trial
herof. Yea I wil not refuse to stande a
gaynst tenne of the best of them in this
realme. And yf they be hable to proue
that otherwyse then I haue sayd, eyther
by wrytyng or by reasonyng with good &
lawful authoritie, I wil here promise to
recant what so euer I haue sayd, and to
consent to them in al pointes. And in
the declaration of these thinges more at
large, which nowe I wryte in somme,
the bishop of London esiones would
haue interrupt me, but the lordes pro
cured

Not.

cured me lybertie to make out my tale,
to the great grese of my lozde bisshop of
London, as it appeared by his dumpes
he was in.

London. It hath ben tolde me befoze,
that you loue to make a long tale.

Ryche. All heretikes do boast of the spi-
rite of God. And every one would haue
a churche by him self, as John of Kent
and the Anabaptistes. I had my selfe
John of Kent a leuen nyght in my
house, after the wyttte was out for her
to be burnt, where my lozde of Can-
tozburge and bisshop Lapidley resor-
ted almost daylye vnto her, but she
was so hygge in the spirite that they
could do nothyng with hir for al their
lernyng. But she went wilfullye vnto
the fier was burnt, & so do you now.

Phil. As for John of Kent, she was a
wayne woman, I knewe her wel and an
heretike in dede, wel wouhy to be burnt,
because she stode against one of the ma-
nifest artifles of our sayth, contrarye to
the scripture. And suche wayne spirites
be sone knowen from the true spirite of
God and his churche, for that the sa-
me abydeith within the lymytes of God
des worde, and wyll not go out of the
same, neyther stubburnly maynayne as

ny thing, contrarye to the worde, as I fol. 48
haue Goddes worde througely on my
syde, to shewe for that I stande in.

London. I praye you, howe wil you
ioyne me these two scriptures toge-
ther, *Pater maior me est. Et pater & ego vnum
sumus.* I must interprete the same, by
cause my lordes here vnderstande no
latyne: that is to saye: the father is grea-
ter the I: and I and the father are one.
But I erie you mercie my lordes, I
haue mispoken in sayng you vnder-
stande no latyne: for the most parte of
you vnderstande latyne as wel as I.
But I spake in cōsideraciō of my lordes
Shandois and maister Bydges hys
brother, whom I take to be no great
latine men. Now shew you your con-
nyng, and ioyne these twayne scrip-
tures by the worde yf you can.

Phil. Yes that I can ryght well. For we
must vnderstand that in Christ there be
two natures, the diuinitie and humani-
tie. And in respect of his humanitie, it
is spoken of Christ, the father is greater
then I. But in respect of his deitie, he
sayd agayne, the father and I be one.

London. But what scripture haue you.

Phil. Yes I haue sufficient scripture for
the profe of that I haue sayd. For the
first

first it is writte of Christ in þ psalmes.
Diminuisti eum Paulominus ab angelis. Thou
hast made hym a litel lesser then an-
gelles. It is þ fyste spalme, begynning:
Celi enarrant. And there I misrekened,
wherwithall my lordc toke me.

London. It is in *Domine Dominus noster.* Ye
maye see my lordes, how well this
man is bled to save his matyns.

Phil. Though I say not maryns in suche
order as your lordship meaneth, yet I re-
member of olde that *Domine Dominus nos-
ter, & Celi enarrant*, be not far a sūdre. And
albeit I misnamed the spalme, it is no
pūdice to þ truth of þ I haue proued.

London. What saye you then to the se-
conde scripture? how couple you that
by the worde to the other?

Phil. The text it selfe declareth, that not
withstāding Christ did abase hym selfe
in our humain nature, yet is he stil one
in deitie with the fāther. And this S.
Paule to the Hebrues doth more at large
set furthe. And as I haue by þ scrip-
tures ioyned these two scriptures toge-
ther, so am I hable to do in al other ar-
ticles of sayth, which we ought to be-
leue by the manifest worde of God to
expounde them.

London. How can that be, sayng S.
Paule

1

1

Paule sayth, that the letter killeth, but Fol. 49
it is the spirit that giveth life.

Phil. S. Paule meaneth not, that the
worde of God written in it selfe killeth,
which ys the word of lyfe, and the sayth
ful testimony of the Lorde. But that the
worde ys vnprofitable, and killeth him
that is voyde of the spirite of God, al-
though he be the wysest man of the
worlde. And therfore S. Paule sayed
that y^e gospel to some was a savour of
lyfe vnto lyfe, and to some other a sa-
vour of death vnto death. Also an exam-
ple herof we haue in the syt of Iohn,
who hearing the worde of God with-
out the spirite were offended therby.
Wherfore Christ sayd, the fleshe pro-
fitteth nothing, it is the spirite that quick-
neth.

London. What? do you vnderstand that
of S. Paule and of S. Iohn so?

Phil. It is not myne owne interpretaci-
on, it is agreable to the worde in other
places. And I haue learned the same of
auncient fathers interpreting it likewise.
And to the Corinthians it is written.
*Animalis homo non percipit ea que sunt spiritalia
Dei: Spiritualis dyjudicat omnia.* The natu-
ral man perceyueth not the thinges y^e
be of the spirite of God; But y^e spiritual

G man

man which is indued with the spirite,
iudgeth al thinges.

London, You se my lordes, that this mā
will haue but his owne minde, and
wil wilfully cast away him selfe. I
am sorie for hym.

Phil. The wordes that I haue spoken
be not of myne but of the gospel, wher
on I ought to stand. And yf you (my
lorde of London) can bring better aucto
ritie for the sayth you woulde drawe me
vnto, then, that which I stande vpon, I
will gladlye heare y same by you, or by
any other in this realme.

Wherefore I kneeling downe, besought
the lordes, to be good vnto me a poore gen
tlemā, that would fayne tye in the world
yf I might: & to testifie as you haue heard
me to saye this daye, that yf any man can
approue that I ought to be of any other
manner of sayth, then that which I now
am, and can proue the same sufficientlye,
I wil be neither willfull, neyther desperat,
as my lord of london would make you be
leue me to be.

Rebe. What contretiman be you? are
you of the Wholpots of Hampshere?

Phi. Yea my lord, I was s'r Peter
Philpots sonne of Hampshere?

pea

Ryche. He is my nere kinsfeman, wher *Fol. 50.*
fore I am the more sorie for hym.

Phil. I thanke your lordship, that it pleased you to chalenge finned of a pore prisoner.

Ryche. In faith I would go a hundred miles on my bare fete, to do you good Chamber. He maye do wel ynough yf he list.

S. Iohn. Master Philpote you are my contrefman and I would be glad you should do well.

Riche. you sayd euen now, that you would desyre to mayntayne your best, before ten of the best of this realme. you did not wel to compare with the nobilitie of the realme. But what yf you haue ten of the best of the realme to heare you, wil you be tried by the?

Phil. My lorde, your lordship mistaketh me, to thinke that I chalenge ten of the best of the nobilitie in this realme, it was no part of my mynd. But I ment of the best learned on the contrarie syde

Ryche. Wel I take your meanig. What yf meanes be made to the Quenes maiestie, that you shall haue your request? Wil you be iudged by them?

Phil. My lord, it is not mere that a man should be iudged by his aduersaries.

By

Ryche. By whom then woulde you be iudged?

phil. I will make your honors iudges, that shalbe hearers of vs.

Ryche. I dare be bould to procure for you of the Quenes maiestie, that you shall haue ten learned men to reason with you, and twentye, or fourtie of the nobilitie to heare, so you will promise to abide their iudgement: Dow saye you, wil you promise here alsoe my lordes so to do?

Phil. I wilbe contented to be iudged by them.

Ryche. Yea, but you will not promise to agree to their iudgement.

Phil. There be causes, whye I maye not so do, onles I were sure they would iudge according to the worde of God.

Ryche. O, I perceyue you wil haue no man iudge but your selfe, and thinke your selfe wyser then all the learned mⁿ of this realme.

phil. My lorde, I seeke not to be myne owne iudge; but am content to be iudged by other, so that the ordie of iudgement in maters of religion be kepte, & was in the primatiue church, whyche is, fyrst that Goddes will by his worde was sought, & therunto bothe & spiritu

spiritualtie and temporalie gathered together gaue their consents and iudgement. And suche kynde of iudgement I wil stande to.

Fol. 51.

London. My lordes, he would make you beleue, that he were profoundly sene in auncient wryters, of the iudgementes of the primatiue churche, and ther was neuer no suche maner of iudgement vled as he now talketh of.

Phil. In the epistles of S. Ciprian I am habie to shewe it you.

London. A, I tel you, there is no suche thing, let me Cyprian hither.

Phil. You shal fynde it otherwysse, when the booke cometh. And doctor Chadsey his chapleyne (whome he appointed to set his booke) whistered the bishop in his eare, and set not the booke, by lyklyhode that he should haue susteyned the reproche therof, yf the booke had ben sette. Wel my lorde (q. I) maister doctor knoweth it is so, or elles he would haue set the booke ere this.

Ryche. you would haue non other iudge (I see) but the worde.

Phil. Peas my lorde, I wyl be tried by the worde, and by suche as wil iudge according to the worde. As for an exaple, yf ther were a controuersy betwixt you

¶ 3 lo: 22

lordship and an other vpon the wordes
of a statute, must not the wordes of the
statute iudge and determine the contro-
uersye?

Ryche. No mary the iudges of the lawe
mape determine the meaning therof.
London. He hath brought as good ex-
ample against him self, as ca be. And
here þ bishop thought he had good had
fast against me: and therefore enlarged
it with many wordes to the iudgemēt
of the churche.

The lordes. He hath overthowen him
selfe by his owne argument.

Phil. My lordes, it semeth to your hono-
res, that yon haue great aduantage of
me, by the example I brought in, to ex-
presse my cause, but yf it be pondered
thoroughly, it maketh holly with me, and
nothing against me: as my lorde of Lon-
don hath pretended. For I wil aske of my
lorde Ryche here, whom I knowe to ha-
ue good knowledge in the lawes and sta-
tutes of this realme. Albeit a iudge may
decerne the meaning of a statute agreea-
ble to the wordes, whether the same may
iudge a meaning contrary to the expresse
wordes or no?

Ryche. He can not so do.

phil. Even so saye I that no man ought

to iudge þ̄ worde of God to haue a mea- fol. 52
ning contrarye to the expresse wordes
therof, as this false church of Rome
dothe in many thinges. And with this
the lordes seemed to be satisfied & made
no further replication herin.

Ryche. I marvel the why you do deny
the expresse wordes of Christ in the sa-
crament, sayeng this is my body, & yet
you wil not sticke to saye it is not his
body. Is not God omnipotent? And is
not he hable aswel by his omnipotēcy
to make it his body, as he was to make
man fleshe of a pece of claye: did not he
saye this is my body, which shalbe be-
trayed for you: and was not his verie
body betrayed for vs: therfore it must
nedes be his bodye.

London. My lordes Ryche you haue said
wonderful wel and lernedly. But you
myght haue begon with him before
also in the first of Iohn, where Christ
promised to gyue his body in the sacra-
ment of the altare: sayeng, *panis quem ego
dabo caro mea est.* The breade which I
wil gyue is my fleshe. How can you
answere to that?

Phil. If it please you to gyue me leaue, to
answere first my lord Ryche, I wil also
so answer the obiection.

Rych. Answer me my lord of London
first, and after come to me.

psil. My lord of London may be sone
answered, that the sayeng of S. Iohn is
that the humanitie of Christ which he
toke on him for the redemption of man
is the bread of lyfe, wherby our bodyes
and soules be susteyned to eternal lyfe, of
the which the sacramentall bread is a
lyuely representacion and an effectuell
cohabitatio, to al suche as beleue on his
passion, and as Christ sayeth in the sa-
me syxe of Iohn. I am the bread that
came from heauen: but yet he is not ma-
terial neither natural breade. Likewise
the bread is his fleshe, not natural o: sub-
stanciall, but by signification, and by
grace in a sacrament. And nowre to my
lord Ryches argument. I do not deny
the expresse wordes of Christ in the sacra-
ment, this is my bodye. But I denye
that they are naturally and corporally to
be taken, but sacramentally and spiritu-
ally, according to the expresse declaraci-
on of Christ, sayeng, that the wordes of
the sacrament, which the Capernautes
toke carnally (as the Papistes nowre do)
ought to be taken spiri- tually, and not car-
nally, as they falsely ymagine, not way-
eng what interpretacion Christ haue
made

made in this behalfe. Neither folowe fol. 53.
the institution of Christ, neither the vse
of the Apostles and of the primatiue
churche, who neuer taught neither de-
clared no such carnal maner of presence,
as is nowe exacted of vs violently, with
out any grounde of scripture or antiqui-
tie, who vsed to put out of the church, al
suche as dyd not receaue the sacrament
with the rest: & also to burne that which
was left after the receyuyng, as by the
Canon of the Apostles, and by the decre
of the counsel of Antioche.

London. So that is not so, they were
only *Cathecumani*, which went out of the
churche at the celebration of the comu-
nion, and none other.

Phil. It was not only of suche as were
Nouices in sayth, but al others, that did
not receyue.

London. What saye you to the omnipo-
tency of God? is not he hable to per-
forme that which he spake, as my lord
Byrke hath very wel sayd. I tel thee,
that God by his omnipotency maye
make hym selfe to be this carpet, yf he
will.

Phil. As concerning the omnipotency
of God, I saye that God is hable to do
(as the prophet Dauid sayeth) what so

ener he willeth. But he willeth nothing
that is not agreable to his worde, as
that is blasphemy, which my lorde of Es
don hath spoken, that God may become
a carpet. For as I haue learned of aunc
ient wryters: *Non potest Deus facere quae suae
naturae suae contraria.* That is, God can not
do that which is contrary to his nature,
as it is contrary to the nature of God, to
be a carpet. A carpet is a creature, & God
is the creator: and the creator can not be
the creature, wherfore onles you can de
clare by the worde, that Christ is other
wyse present with vs, then spiritually,
and sacramentally by grace, as he hath
taught vs: you pretende the omnipotency
of God in vayne.

London. Why, will you not saye that
Christ is really present in the sacra
ment: or do you denye it?

Phil. I denye not that Christ is really in
the sacrament, to the receauer thereof, ac
cording to Chyestes institution.

London. What meane you by really
present?

Phil. I meane by really present, present
in dede.

London. Is God really present euery
where?

Phil. He is so.

London. Dowe proue you that?

Phil. The prophet Esay sayeth, that God filleth all places, and where so euer be two or thre gathered together in Christs name, there is he in the middest of them.

London. What: his humanitie?

Phil. No my Lorde, I meane the Deitie according to that you demaunded.

Ryche. My lo:de of Londo, I pray you, let maister docto: Chedsey reason with him: and let vs see, how he can answer him, for I tel thee he is a learned man in dede, & one that I do credit before a great many of you, whose doctrine the Quenes maiestie and the hole realme dothe wel alowe: therfore heare him.

London. My lo:des, I praye you, wil it please you to drinke. you haue talked a great whyle, and muche talke is thys tyme. I wyl leaue maister docto: and him reasoning together a whyle, with your leaue, & wyl come to you by and by agayne, They went (as I suppose) to make rowme for more drinke, after the lo:des had dronke.

Riche. My lo:de Ryche sayd to the lo:des, I praye you let the pooze man drinke: for he is thristy. And with that, he

he called for a cup of drynke, and gaue it
me, and I dranke before them all: God
requite it him, for I was athirst in dede
Afterwardes doctor Chadsey began in
this wyse, making a great processe, of
the which, this is the effect.

Note Cha D. Ch. d. Maister Whilpot syndeth
dsays that fault with þ conuocation house, befoze
was he. your lordshippes, that he hath layen
this long in prison, & that he had there
a dolyn argumentes, wherof he could
not be suffered to pserute one thzoughly,
which is not so. For he had leaue
to saye what he could, and was answered
to asmuche as he was hable to
byng, and when he had nothing elles
to saye, he fell to weping. I was there
present, and can testifye therof, albeit
there is a booke abrode of the repozte of
the disputation to the contrary, in the
which there is neuer a true worde.
And where as you require to be satisfi-
fied of the sacramēt, I wil shewe you
the trueth therof, bothe by the scrip-
tures, and by the doctors.
phil. It is a shrewed lykely, that you
wyll conclude with any trueth, synce
you haue begōne with so manyfest vn-
truthes, as to say, that I was answered
whyles

whyles I had any thing to say: and Col. 55.
that I wepte for lacke of matter to say.
And that the booke of h report of h dispu
tacio is nothing trew. God be praised,
there were a good meany of noble men,
gentleman, and worshipfull men, that
heard and sawe the doinges therof,
which can testifie, that you here haue
made an vniust report, before these ho
norable lords. And that I wept, was
not for lacke of mater, as you slaunder
me: for I thanke God, I haue more ma
ter, then the best of you all shall euer be
hable to answere, as litle lerning as I
haue: but my weeping was, as Chri
stes was vpon Ierusalem, scyng the
destruction that should fall vpon her.
And I forseing the the destructio which
you (throug violence and vnrighteous
nes, which you there declared) would
work against the true church of Christ
and his saythfull membres, as this
day beareth witnes, I was copelled to
wepe in remembraunce of that, which
I with infinite mo haue sealt and
shall fele. All these wordes I did not
then speake out, being interrupted by
my lord Ryche, sayeng that I should
suffer him to procede out in his mater,
and afterwards I should haue leasure

to answer him in every article. But he
promised more than he could performe
as he ended wel declare. For he had
not the consent of the spirituality to his
promise, which nowe rule the roste.
God shorten their cruell dayes, for his
elects sake. And therefore I adde this,
I had purposed to haue spoken yf then
I might haue ben suffred, lest any that
perfectly know not the thinges done in the
conuocation house, and nowe layd to
my charge, vnanswered by me, might
refuse doctor Chadseyes sayenges to be
true, and as concerning the booke of the
report of the disputacions, I wrote the
same. And it is true in every argument,
as master Dean of Rochester, and mas-
ter Cheynye archdeacon of Harforde
(yet being a lyue & within this realme)
can testifie.

Chad. you haue of scriptures the
foure euangelistes for the probatio of
Christes real presence to be in the sa-
crament after the wordes of consecratio,
with S. Paule to the Corinthians.
Which all say, *Hoc est corpus meum*. this is
my body, they do not as you would
haue me to beleue, this is not the bo-
dy. But specially y. 6. of S. Iohn pro-
ueth the same most manifestly, where
Christ

Christ, promised to gyue his body **Fol. 56**
which he pfozmeth in his last supper,
as it appeareth by these wordes *Panis*
quem ego dabo, caro mea est, quam ego dabo pro
mūdi vita. The bread which I wil gyue
is my fleshe, which I will gyue for the
lyfe of the world.

Phil. My lord Kiche, with your leaue,
I must nedes interrupt him a litle, by-
cause he speaketh open blasphemye,
agaynst the deaith of Christ, for if that
promise brought in by S. Paul was per-
formed by Christ in his last supper then
neded he not to haue died after he had
gyuen the sacrament.

Rych. Let master Doctor make an
ende of his argumēts, and afterward
obiect to him what you can.

Chadfy. you must note that there is
twyse *dabo* in this sayeng of S. Iohn,
and the sprst is referred to the sacra-
ment of the altare, and the second to
the sacrifice vpon the crosse, and besi-
des these manifest scriptures, ther be
many auncient doctors prouing the
same, as Ignatius, Ireneus and S.
Ciprian whose auctorities he recyted
at large which I do omit, because I
was not permitted to answer y^e same.
Rych. Now answer, and obiecte to
him

him what you can ; and you shall be heard.

Phil. My lorde the chiefeſt grounde wher he with the reſt of his ſyde do groude them ſelues againſt vs, be theſe wordes. This is my body, with a falſe pretence of the omnipotency of God. And before I wil com to the partycular answeres of al that he hath alleaged, for that your lordſhips may the better vnderſtande me, what I meane, & wher vpon I ſtande, I will require maſter doctor to answer me one queſtion. But fyrſt of all, I do proteſt to your honours that I thinke as reuerently of the ſacrament, as a chriſtian man ought to do, and that I acknowledge the ſacrament of the body and bloude of Chriſt, mynſtired after Chriſtes inſtitucio, to be one of the greateſt treasures & comforts, y^e he leſſe vs on the earth. And contrary wiſe it is moſt diſcomfort and abominable, not being minſtired as it ought to be, as it is vſed now adayes. And now to my queſti^on, which is this. whether theſe wordes onely, *Hoc eſt corpus meum*, This is my body, ſpoke by a prieſt ouer the bread and wine, may make the body & blond of Chriſt, as you ſuppoſe or no? *Chadſey.* Staggering what he might ſay,

say, at last sayd, that these words alone
(pronounced by the priest) be sufficient to
make the bread and the wyne, the very
body and bloude of Christ recall.

Fol. 57.

Phil That is blasphemy to say, and as
gainst all the scriptures & doctors, who
affirme that the forme and substance
in consecration must be observed,
which Christ used and did institute, as
S. Ciprian sayth. *In sacrificio quod Christus
est, non nisi Christus sequendus.* In the sacrifice
which is Christ, only is Christ to be
followed. And by h lawe it is forbidde,
to adde or take away fro Goddes word.
And S. Peter sayth, yf any man speake,
let him speake as h word of God. Where
fore whosoever sayth, that these wordes
onlye, this is my body, do make a reall
presence of Christ, without blysse, take,
and eate, wherby be three as substancis
all poyntes of the sacrament, as this is
my body, is: he is hyghly disceaued.
Therefore S. Austyne sayth, *Accedat verbum
ad elementum, et fit sacramentum.* Let the
worde be ioyned to the element, and it
becommeth a sacrament: so that yf the
entier worde of Christes institucis
on be not observed in the ministracis
on of a sacrament, it is no sacrament,
as the sacrifices which þen tribes did

B

offer

offer at Bethel to God, were not acceptable, because they were not in all points done according to Goddes worde. Wherfore except blessing be made after the worde, which is a dewe thankes geuyng for our redemption in Christ, and shewing forth of the Lordes death in suche wise as the congregacion may be edified, and also a taking and eating after Christes commaundement, as it is not in the masse. This ys my body, which is the latter parte of the sacrament, hath neuer no place, neither can be veresied. For Christ comaunded as well take ye, and eate ye, as this is my body.

Chadsey. Christ sayd, take, eate, this is my body, and not take ye, eate ye.

phil. No did master doctor: be not these þ wordes of Christ *accipite manducate*; & do not these words in þ plural nōber, singnifie, take ye, eate ye: & not take thou, eate thou, as you would suppose?

Chadsey. I graunt it is as you saye.

phil. Lykewyse of consequence, you (master doctor) must nedes deny, which you haue sayd, that these words this is my body, being only spoken, be sufficient to make the body & bloude of Christe in the sacramēt, as you haue vntuly sayd.

The

London. Then came in þe biſſhop agayne, fo. 58.
and ſayde, what is that you would
haue maſter doctor deny.

Phil. My lord, maſter doctor hath affirmed
þeſe wordes this is my body ſpo-
fe by þe prieſt, only do make the ſacramēt.

London. In dede if maſter byrges
ſhould ſpeake theſe wordes ouer the
bread & wyne, they would be of none
effect, but if a prieſt ſpeake them after
a due maner, they are effectuell, and
make a reall body.

Phil. Maſter D. hath ſayd otherwiſe.

London. I thinke you miſtake him,
for he meaneth of the wordes duely
pronounced.

Phil. Let him reuoke that he hath ſayd, &
the muſt it nedes ſolowe, þe this is my
body hath no place, except bliſſe, take, &
eate, duely go before. And becauſe the
ſame do go before this is my body, in
your ſacramēt of the maſſe, it is not the
ſacrament of Chriſt, neyther hath Chriſt
preſent.

Chadſey. If this is my body onelye do
not make the ſacrament, no more do
blyſſe, take, and eate.

Phil. I graūt that the one without the
ther can nor make the ſacrament. And
it can be no ſacrament, onles the hole

B: action

action of Christ doth concurre together,
according to the fyrst institution.

Chadsey. Why, then you wil not haue
it to be the body of Christ, onles it be
receyued.

phil. No verely, it is not the very body
of Christ, to none other, but to suche as
condignely receyue the same, after his
institution.

London. Is not a loafe a loafe, being set
on þe table, though no body eat therof?

phil. It is not like my lorde. For a lofe
is a lofe before he be set at the table.
But so is not the sacrament a perfect sa
crament, before it be dewly ministred
at the table of the lord.

London. I pray you, what is it in the
meane while, before it is receiued af
ter the wordes of consecraciō spokē?
answer me.

phil. It is (my lord) the signe begon of
a holy thing, and yet no perfecte sacra
ment, vntil it be receiued. For in the sa
crament there be two thinges to be cō
sidered, the signe and the thing it selfe,
which is Christ and his hole passion: &
it is that to none, but to suche as wro
thily receyue the holy signes of bread
& wine, according to Christes instituciō.
whyfor. Ther were neuer none & denyed

ed the wordes of Christ as you do, did fol. 52^r
nor he saye this is my body?

phil. My lord I pray you be not discey-
ued. we do not deny y^e wordes of Christ.
but we say, these wordes be of none efs-
fect, being spoken otherwyse than Christ
did institute them in his last supper, for
an example, Christ bydde the church to
baptize, in the name of the father, the
Sonne, & the holy Ghost, yf a priest saye
those words ouer the water, and there
be no chyld to be baptised, those wo:ds
onely pronounced do not make baptys-
me. And agayne, baptysme is only bap-
tysme to such as be baptized, & to none
other standing by.

L. Chamber. I pray you my lord, let
me aske him one question. what kind
of presence in the sacrament (duely
ministred according to Chrystes ordi-
nauce) do you allowe?

Phil. Than do I confesse the presence of
Christe holly to be with all the frutes of
his passyon, vnto the worthy receyuer,
by the spirit of God: and that Chryst
is therby ioyned to him, & he to Chryst.

L. chamber. I am answered.

London. My lordes take no hede of
him. For he goeth about to disceyue
you. His similitude p^r he bypnyeth in

*My lord
is better
skilled in
behy chea-
re, than
in Chris-
tes sacra-
mentes.*

of baptisme, is nothing lyke to the sa-
crament of the altare. For yf I should
saye to syr Iohn Wyges being with
me at supper, and hauing a fatt capon,
take, eat, this is a fat capon. Although
he eat not therof, is it not a capon
styll: and lyke wyse of a peece of beefe
or of a cup of wine, yf I saye: drinke,
this is a good cup of wine, is it not
so, because he drinketh not therof?
Phil. My lord your similitudes be to
grosse for so highe mysteries, as we
haue in hand, as yf I were your equall
I could more playnly declare: and ther
is much more dissimilitude betwene
common meates and drinckes, than ther
is betwene baptyisme and the sacramēt
of the body and bloud of Christ. Lyfe
must be compared to life, and spiritual
thinges with spirituall, & not spiritual
thinges with corporal thinges. And
meates & drinckes be of their owne na-
tures good or euil, & your wordes com-
mēding or discommēding, do but declare
what they are. But the sacramentes be
to be cōsidered according to the word,
which Christ spake of the, of the which,
take ye, and eate ye, be some of the chief
concurrent to the making of the same,
without the which ther can be no sacra-
ment

mentes. And therefore in Breke, the sacrament of the body & bloude of Christ is called *Communio*, a comunton. And likewise in the gospel Christ commaunded sayeng, *Dividite inter vos*, divide it among you. fol. 60

Chadsey. & Paul calleth it a communion: *Phil.* That doth more expressely shewe that there must be a participation of the sacrament together.

London. My lordes, I am sorry I have troubled you so long with this obstinate man, with whom we can do no good. I wil trouble you no longer now.

And wish that the lords rose vp,
non of them sayeng any evil
word vnto me, halfe amazed
in my iudgement,
God worke it to
good.

Thus endeth the syxt part of this tragedie:
the seuenth like for with Ioye.

The vij. examinaciō of Iohn Philpot, had
the .xix. of Nouembre, before the bishops
of London and Rochester, the chancel-
ler of Lychesfeld, D. Chadsey, ma-
ster Dee, bachelor of diuinitie.

wel sworne
by lordes.

Syr a come hither. How chaunces
you come no soner? is it wel
done of you to make maister
chaunceler and me, to tary for
you this houre, by the sayth of
my body, halfe an houre before masse,
and halfe an houre euen at masse, lo-
kyng for your comyng?

Phil. My lordes, it is not vnknowne vnto
you, that I am a prisoner, and that the
dores be shut vpon me, and I can not
come whē I lyst. But as sone as the do-
res of my prison were open, I came in
mediatly.

London. We sent for thee, to thintent
thou shouldest haue come to masse.
Howe saye you, would you haue come
to masse or no, yf the dores had sencer
ben opened.

Phil. My lordes that is an other maner
of question.

London. To maister chaunceler I tolde
you, we shoulde haue a froward felowe
of him, he wil answere directly to no-
thyng. I haue had him before both the
spiritual lordes and the tempoꝝal, and
thus he saareth Alī, yet he rekeneth him
selfe better learned then al the realme.
yea before the tempoꝝal lordes the o-
ther daye, he was so solyste to chalēge
the

the best He should make himself lear-
ned, and is a very ignoraunt soole in
bede.

Phil. I reken, I answered your lordship
before the lordes playne ynough.

London. Why answerest thou not di-
rectly, whether thou wouldest haue go-
ne to masse with vs or no, yf thou had-
dest come in tyme?

Phil. Myne answere shalbe thus, that
yf your lordship can proue your masse
wherunto you would haue me: o come,
to be the true seruice of God, wherunto
a Christian ought to come: I wil asiers-
warde come with a good wil.

London. Loke I praye you: the Kyng &
the Quene, and al the nobilitie of the
realme do come to masse, & yet he wyl
not. By my sayth thou arte to wel han-
dled: thou shalt be worse handled her-
after, I warrant thee.

Phil. Yf to lye in a blind colehouse, maye
be couered good handlyng, both withoug
fyre & candle: then it maye be sayd, I am
wel handled. Your lordship hath power
to entreate my body, as you list.

London. Thou arte a soole, and a verpe
igno: aunt soole. Maister chanceler,
in good sayth I haue handled hym &
his felowes with as muche gentlenes

Col. 81:
You sayd
before he
was leare-
ned.

as they can desyre. I let their friends
come vnto them to releue them. And
wote you what: the other day they had
gottē them selues vp into the toppe of
the leades, with a meany of pzentises,
gasyng abroade, as though they had
ben at lybertie: but I shall cut of your
resort. And as for the pzentises, they
were as good not to come to you, as I
take them.

Phil. My lord, we haue no suche resort
to vs, as your lordship ymagyneth, and
ther cometh very fewe vnto vs. And of
pzentises I knowe not one, neither haue
we any leades to walke on ouer our cole
house, that I wote of, wherfore your lord
ship hath mistaken your marke.

London. Say now you thinke (by cause
my lord Chaunceler is gone) that we
wil burne no moo, yea I warrant thee.
I wil dispatche you shortly, onles you
do recant.

Phil. My lord, I had not thought that
I should haue bene alyue now, neither
so rare as I am, but well rosted vnto
ashes.

Chauncer. Cast not your selfe wilfully a
waye, maister Philpot. Be content to
be ruled by my lord here, and by other
learned men of this realme, and you
maye

maye do wel ynough.

fol. 62.

phil. My conscience beareth me record,
that I seke to please God, and that the
loue and feare of God causeth me to do
as I do, that I were of all other creatu-
res most miserable, yf for myne owne
will only, I dyd lose al the comodities I
myght haue in this lyfe, and afterward
to be cast to dampnatio. But I am sure,
it is not my will, wheron I stande, but
Goddess wil, which wil not suffer me to
be cast awaye, I am sure.

Cham. you are not so sure, but you
maye be deceyued.

London. Wel, spnce thou wilt not be co-
formable by no saite meanes, I wil p-
rede against thee, *Ex officio*. And ther-
fore herke here to suche articles, as I
haue here wyitten. And I charge the to
make answer to them. And with that
he red a lybel which he had in his hãde
of diuers articles. And when he had
done, he bad me answer.

phil. Your lybel (my lord) contayneth in
sume, two special pointes: The fyrst pre-
tendeth, that I should be of your diocese,
and therefore your lordship vpon diuers
suspectes & infamies of heresie, goyng
vpon me, is moued to procede a-
gainst me by your ordinarie office. The
which

which first is not true, for that I am not
of your lordships dioces, as h lybel doth
pretende. And the seconde is, that I be-
yng baptised in the catholike church, and
in the catholike sayth, am gone frō them,
the which is not so. for I am of that ca-
tholike faith and churche, as I was bap-
tised vnto.

London. What, art thou not of my dio-
ces: where are ye now, I praye you?

Phil. My lord, I can not deny, but I
am in your colchouse, which is in your
dioces, yet am I not of your dioces.

London. You were sent hither vnto me
by h Quenes maiesties cōmissioners,
and thou art now in my dioces, wher-
fore I wil pcede against thee as thine
ordinarie.

Phil. I was brought hither through vi-
olence, and therefore my present beyng
now in your dioces, is not ynough to
brydge me of myne owne ordinarie iur-
isdiction, neither maketh it me vnwill-
ingly subiect to your iurisdiction, sence it
commeth by force, and by suche men as
had no iust auctoritie so to do, no more
then a sanctuarie man beyng by force,
brought forth of his place of priuilege,
dothe therby lose his priuilege, but al-
wayes may chalenge the same, where so
cuer

ouer be brought.

Fol. 63.

Chadley. Hath not the Quenes maiestie auctoritie by her commissioners, to remove your body whither she wil? And ought you not to obeie herin?

phil. I graunt that the Quenes maiestie (of her iuste power) maye transpose my body, whither it shal please her grace to commaunde the same. But yet by your lawes, *Spiritualia non sunt subiecta Imperatoris potestati.* Spiritual causes be not subiecte to the temporal power. As for example, you maister docto: yf the Quenes maiestie would appoint two temporal men to be iudge ouer you in certayne spirituall maters: myght not you alledge the priuilege of a clearge, and demande competent spiritual iudges in your causes?

London. Doth not a man (I praye you) *Sentiri forum ratione delicti?*

Phil. My lorde your rule is true in temporal maters. But in spiritual causes it is not so: which be otherwyse privileged

London. What sayest thou then to the seconde article, and to the other?

Phil. My lorde, I sayd that I am not bounde to answere the seconde neither the reste, onlesse the first be proued.

London. Well, suppose the fyrst may be proued (as it wilbe) what wyl you say
thet

then to the seconde, that you are not of
the same catholike sayth neither of the
same church now, as you were baptis-
sed in?

Phil. I am of the same catholike saythe,
and of the same catholike church which
is of Christ, the pillar and stablishment of
truth.

London. Saye that you are not.

phil. Yeas that I am.

London. Your godfathers and godmo-
thers were of an other sayth, then you
be now.

Phil. I was not baptised neither into my
godfathers faith nor my godmothers, but
into the sayth & into the church of Christ.

London. Howe knowe you that?

Phil. By the worde of God, which is the
souche stone of saythe, and the lymes of
the church.

London. Howe long hath your church
stande, I praye you?

Phil. Euen from the beginning, fro Christ
& from his Apostles, & from theyr imme-
diate successours. *Chan.* He wil proue
his church to be before Christ.

phil. Yf I dyd so, I go not amisse. For there
was a church before the coming of Christ,
which maketh one catholike church.

Chance. It is so in dede,

phil.

phil. I wil desyre no better rule, the that **fol. 64**
which is ofte tymes brought in of your
syde, to proue both my sayth and church,
catholike: that is, antiquitie, vniuersalitie
tie, and vnitie.

London. Do you not se, what a bragging
folyshe felowe this is: He would seme
to be very wel sene in þ doctors, & he is
but a sole. By what D. art þ able to proue
thy church: name hi, & þ shalt haue him
phil. My lord let me haue al your auncie
ent writers with penne, & ynke & paper, &
I wil proue both my sayth & my church
out of every one of them.

London. No þ thou shalt not haue. you shal
see howe he lyeth. S. Ciprian sayeth, ther
must be one high priest, to þ which þ re
sidue must obeie. And they wil allowe
no head, neither vicar general.

phil. S. Ciprian sayeth not, þ ther should
be a vicar general ouer al. For in his booke
De simplicitate praelatorum, I am sure he
sayeth the contrarye, *Vnus episcopatus est, cuius
pars in solidum a singulis tenetur*. Ther is but
one bishopricke, which is holly possessed
of euery bishop in part.

London. Set hyther the booke, thou shalt
se the manifest place against the. S.
Chedsey brought þ booke, & turned to the
place in an Epistle written vnto Cornelius

Ye hye
my lord,

us then B. of Rome, & recited these wordes in summe, that it went not well wth the church, where the hyghe priest was not obeyed. And so would haue cōcluded for the confirmation of the bishops sayeng.
Phil. M. doct. you misconstrue the place of S. Cipriā, for he meaneth not ther (by the hyghe priest) the B. of Rome: but every patriarch in his precinct, of whom ther were foure appointed in his tyme. And in wrytyng vnto Cornelius, he meaneth by the hyghe priest hym selfe, which was then chief B. of Affrica, whose auctoritie the heretikes began to despise.

Wherof he complayneth to Cornelius, & sayeth, the church can not be well ordered, where the chief minister by order, after the iudgemēt of the scriptures, after the agrement of the people, and the cōsent of his felow bishops he is not obeyed.

London. Hath not the bishop of Rome alwayes ben supreme head of the church, and Christs vicar in earth even from Peter?

Phil. No that he was not. For by h word of God he hath nomore auctoritie, then the bishop of London hath.

Lon. Was not Peter head of h church and hath not the bishop of Rome which is his succellour, h same auctoritie?

Phil.

Phil. I graunt that the bishop of Rome, fol. 67.
as he is the successor of Peter hath the
same autoritie as Peter had. But Pe-
ter had no more auctoritie, then euery
one of the apostles hadde.

Chauncer. yes that S. Peter had, for
Ch:ist said specially vnto him, *Tibi da-
bo claues regni Caelorum*, I will gyue thee
the keyes of the kingdome of heauen:
the which he spake to none other of
his disciples syngularly but to him.

phil. S. Austyne answereth otherwyse
to the obiection, & sayeth, that yf in Pe-
ter, there had not bene the figure of the
churche, the Lord had not sayd vnto
him, to the I will geue the keyes of the
kingdome of heauen. The which if Pe-
ter receyued them not, the churche hath
them not. Yf the churche hath them, the
Peter hath them not.

London. What yf I can proue and
shewe you out of the ciuill lawe, that
all Ch:istendome ought to folowe the
holy catholike churche of Rome, as
there is a speciall tytle therof *De catho-
lica fide & Sancta Romana ecclesia*.

phil. That is nothing material, seing the
thinges of God be not subiecte to mā's
lawes. And diuine maters must be orde-
red by the word of God, & not of man.

I What

M. Dec. What will you saye, yf I can
proue, that Christ builded his church
vpon Peter: and that out of S. Ciprian:
an? will you then beleue, that the bi-
shop of Rome ought to be supreme
head of the church?

Phil. I knowe what S. Ciprian writeth
in that behalfe. But he meaneth nothig
so as you take it.

M. Dec. S. Ciprian hath these wordes:

*quod super Petrum fundata sunt ecclesia tanta
quam super originem unitatis.* That vpon
Peter was builded the church, as vpon
the fyrst beginning of vnitie.

Phil. He declareth that in an example:
y vnitie must be in the church, he groun-
ded on Peter his church alone, & not
vpon men: The which he doth more ma-
nifestly declare in the booke *De simplicitate
se praelatorum* sayeng, *in persona vnius Chris-
tus dedit Dominus omnibus clauis, ut omnium
unitate denotaret.* In y person of one mā,
God gaue the keyes to al, that he in sig-
nificaciō therby declareth the vnitie of
all men.

M. Dec. Solwe will you vnderstand S.
Ciprian? So: y were good in dede.

Phil. I thinke you can not vnderstande
S. Ciprian better, then he dothe decla-
re him selfe,

London. I will desire you (maister chaunceler) to take some paynes, wth maister doctor Chadley & maister Dee, about his examinacion. For I must goo to the parliament house: And I will desire you to tary diner with me.

phil. Then maister Dee toke agayne his former auctoritie in hande, for want of an other. And would haue made a farther circumstance, dysgressing from his purpose. To whom I sayd he knewe not wherabout he went, and here withall he laughed. And I sayd, his diuinitie was nothing but scoffing.

M. Dee. yet: then I haue done with you. And so went awaye.

phil. maister Dee, you are to yong in dyuinitie to teach me in the maters of my saythe: though you be learned in other thinges more then I, yet in diuinitie I haue ben longer practysed then you, for any thing I can heare of you: therefore be not to hastie, to iudge that you do not perfectly knowe.

Chaun. Peter and his successours (fro the beginning) haue ben allowed for the supreme head of the churche: & by scriptures. For that cause Christ said vnto him, in S. John the 16. seade
I 4 my

my shepe, *pasce oues meas.*

Phil. That is none otherwise to be take,
the *lit.*, *predicate*, *goo ye & preache*: which
was spoken to al h *Apostles*, as wel as
vnto *Peter*. And *ye Christ* said thus, *pasce*
oues meas, seade my shepe, it signifieth no
thing elles, but the earnest studie, that
the ministers of God ought to haue in
preaching the worde. God graunte that
you of the cleargy would waie your due
tie in this behalfe, more then you doo.
Is this a iuste interpretaciō of the scrip
ture, to take *pasce oues meas*, for to be lord
of the hole world? In this meane while
came in an other bachelor of diuinitie,
which is a reader of Greke in Oxforde
belonging to the bishop. And he toke v
pon him to helpe master chaunceler.

Scoler. What will you say, yf I can
shewe you a Greke Autoz (called The
ophilacte) to interprete it so: Will you
beleue his interpretation?

Phil. Theophilacte is a late wryter, and
one that was a fauourer of the bishop
of Rome: and therfore not to be credi
ted, synce his interpretation is cōtrary
to the manifest words of the scriptures,
and contrarie to the determinacion of
many general counceles.

Scoler. In what generall cōcil was
it

it otherwyle, that the bishop of Rome fol. 69:
was not supreme head ouer al.

Phil. In Wyce counsel I am sure it was
otherwyle. For Arhanasius was there
the chief B. and president of the council,
and not the bishop of Rome.

Scolar. Nay that is not so.

Phil. Then I perceyue you are better sene
in wordes, then in knowlege of thinges.
For I wil gage with you what you will,
it is so. As you maye see in the Epitome
of the counsell.

Scolar. I wil fet Eusebius, and shewe h
contrarie, and the booke of general cou-
cels. He went into my lordes closet, and
brought Eusebius, but the genenal
councils he brought not, sayeng (so: sa-
uyng of his honestie) that he could not
come by them. And there woulde haue
defended that it was otherwyle in Eu-
sebius, but was not hable to shewe the
same. And so shanke away cofounded.

Chan. The church of Rome hath ben al-
wayes take for the hole catholike chur-
che; therfore I would aduise you, to co-
me into the same with vs. you se al the
men of this realme do condemne you.
And why wil you be so singular?

Phil. I haue sayd, and stil do saye, that
if you can be hable to proue it vnto me,

I 3 that

Note,

that I wil be of the same. But I am sure
that the church which you make so much
of, is a false church, and a Synagoge of
Satan. And you with the learned men of
this realme do persecute the true church;
and condemne suche as be ryghteous
then you.

*Nay the
Dewyls
daughte.*

Chadsey. Do you heare (maister doctour?)
what he sayeth: that the church of Ro-
me is the dewyl.

Chadsey. I wishe you did thinke more re-
uerently, of the church of Rome. What
wil you say, yt I can shewe you out of
S. Austyne in his epistle writte to Pope
Innocentius; that the hole generall
council of Cartage dyd allowe the church
of Rome to be the best ouer al other.
Phil. I am sure you may shewe me suche
thyng. And wyl they be, set the booke of
S. Austyne, and turned to the epistle; but
he could not proue his allegacion many
fesyly; but by coniectures: in this wyse.

*Thou saist
fallest S.
Austyne
Chadsey.*

Chadsey. Here you may see, that the coun-
cell of Cartage writtyng to Innocentius
as the Bishop, calleth the sea of Rome
the Apostolike sea. And besydes this,
they wyte vnto him; certifying him
of thynges done in the council; for the
condemnation of the Donatistes: re-
quyryng his approbations in the same.

Which

Which they would not haue done, yf fol. 70
they had not taken the church of Rome
for the supreme heade of others. And
moreouer you maye see, howe S. Au-
stine dothe proue the church of Rome
to be y^e chatholike church, by continual
successiō of the byshop vntil his tyme.
which successiō we can p^rue vntyl
our dayes. Therefore by y^e same reason
of S. Austine, we saye nowe, that the
church of Rome is the catholike church.
the.

*The suc-
cession of
false bis-
shops, and
not of
Christes
saibe.*

Phil. Maister doctor, I haue considered
howe you do waye S. Austine And con-
trarye to his meanyng and wordes you
would infer your false conclusion. As cō-
cerning that it was called by him the A-
postolical sea, that is not material to pro-
ue the church of Rome nowe to be the
catholike church. I wil graunt it now
that it is the apostolike sea in respect that
Paule and Peter dyd once there preache
the Gospel, and abode for a certayne sea-
son. I would you could proue it to be the
Apostolical sea of that true religion and
sinceritie, as the Apostile lefte it, and
dyd teache the same: The which yf ye
can do, you myght boast of Rome, as of
the Apostolical sea, Otherwyse it is now

*A false cō-
clusion in
deed.*

of no more force, then yf the Turke at
Antioche, and at Jerusalem should boast
of the Apostolike seas, bycause the Apo-
stles once dyd there abyde, and founded
þ church of Christ. And where as by þ h
hole councel of Carthage dyd wyte vnto
Pope Innocētius, certifieng him of that
was done in the generall counsell, and
willyng him to set his helping hande to
þ suppressyng of the Donatistes, as they
had done. That sacre of the counsell pro-
ueth nothyng the supremacie of the bis-
shop of Rome, no more then yf the hole
conuocation house nowre gathered toge-
ther, and agreyng vpo certaine articles,
myght sende the same to some Bishop,
that vpon certaine impedimentes, is not
present, willyng him to agree thereto, and
to set them forth in his dioces. The whiche
sacre doth not make any suche bishop
of greater auctoritie then the reste, by-
cause his consente is brotherly required.
And touching the successiō of the bishops
of Rome brought in by saynt Aus-
tine, maketh nothyng nowre therby,
to proue the same the catholike church,
onles you can conclude with the same
reason as S. Austyne dothe. And
the

þ reheersall of þ succession of the bishops fol. 71.
doth tende to this only, to proue þ do-
natisles to be heretykes, because they be-
ganne, aswel at Rome as in Affrica, to
foude an other church, then was groun-
ded by Peter and Paule, and by their
successours. whom he reciteth vntil his
tyme, which all taught no such doctri-
ne, neyther no suche church, as the Do-
natisles. And yf presently you be hable
to proue by the succession of bishops of
Rome (wherof you do glory) that no
such doctrine hath ben taught by any
of the successours of Peters sea as is
nowe taught and beleued of vs, you
haue good reason Agaynst vs. Others
wise it is of no force, as I am hable to
declare.

Cham. Well master doctor. you se we
can do no good, in persuading of him,
let vs mynyster the articles, which
my lord hath left vs, vnto him. Howe
saye you master Philpot to these arti-
cles: M. Johnson I pray you write
his answeres.

phil. Master channeler, you haue no au-
torytie to enquire of me my belefe in
such articles, as you go about, for þ I
am not of my lorde of Londons diocese, &

so be biese with you, I will make no further answer herin, then I haue al ready to the bishop.

Cham. Why then let vs go our waies, and let his keeper take him away.

Thus endeth the .vij. parte of this tragedie.

The next daye in the morning bytyme the bishop sent one of his men vnto me, to call me vp vnto his chappel to heare masse.

*The liz
shops mā*

M After philpot, wher be
your
Phil. Who is that calleth
me?

B. man. My lordes will is,
you should rylse, and come to heare
masse. Wil you come o no?
phil. My stomake is not very good this
mo:ning; you may tell my lord I am
sicke. After this the keeper was sent to
bring me to my lord.

The keeper. Master philpot, you must
rylse, and come to my lord.

Phil. I am at your commaundemēt (mas
ter keeper) as sone as I can: and goyng
out of the prisone he asked me, sayeng.

Will

The her. Wil you go to masse?

Fol. 71.

phil. My stomake is to rawe to digest
suche rawe meates of fleshe, bloud, and
bone this morning. After this my kceper
presen-ed me to the bishop in his hall.
London. Master Philpot, I charge you
to answer to suche articles, as my
chaplayne master Dee, and my regent
her have from me, to obiecte against
you: go and answer them.

pro. My lord. *Omnia iudicia debent esse publi-
ca.* All iudgements ought to be publike.
Therefore yf your lordship hath any
thing to charge me lawfully withall,
let me be in iudgement lawfully and o-
penly called, and I wil answer accord-
ing to my deuise; otherwise in cor-
ners I wil not.

London. Thou art a folishe knane. I
see wel enough. Thou shalt answer
whether thou wilt or no, go thy
waies with them I saye.

Phi. I may wel goo with them at your
lordships pleasure, but I wil make the
no further answer then I haue sayd al-
ready.

London. No wilt thou knane? Dene
him away, and set him in the stocks.
What folishe knane?

Phil. In dede (my lord) you handle me
wuh

with others, lyke soles: and we must be
content to be made soles at your hādes:
stockes and violence is your byshop:
lyke almoste. You go about by force in
corners to oppresse, & be ashamed, that
your doings should cum to lyght. God
shorte your cruel kingdome, for his mer
cyes sake. And I was put by & by into þ
stockes, in an house alone seperate from
my felowes. God be prayesed, that he
hath thought me worthy to suffer any
thing for his names sake: better it is
to sitt in the stockes of this world, then to
sitt in the stockes of a damnable con
science.

Marke here the proceeding,
Ex officio.

*The next daye after, an houre before day
the bishop sent for me agayne by
the keeper.*

Keeper.

MAfter Philpot arysē: you
must come to my lord.
phil. I wonder what my
lord meaneth, that he send
eth for me thus early. I
feare he will vse some vyolēce towards
me, wherfore I praye you make him
this

this answere, that yf he sende for me, by *fol. 71.*
an order of lawe, I will come and an-
swere: otherwise synce I am not of his
diocese, neyther he is myne ordinarie,
I wil not (without I be vyolently con-
strayned) come vnto him,

Kyng. I will goo tell my lord what
answere you make, and so he went a-
way to the bishop, and immediatly re-
turned with two of the bishops men,
sayeng that I must come, whether I
would or no.

Phil. If (by violence) any of you wil en-
force me to goo, then must I goo: other-
wise I wil not, and therewith one of the
toke me with force by the arme, and led
me vp vnto the bishoppes galerye.

Land. What? thou arte a folysh knave
in dede, thou wilt not come, without
thou be sett.

Phil. I am brought in dede (my lorde)
by violence vnto you, and your crueltye
is such, & I am afrayd to come before
you. I would your lordship would get
lie procede agaynst me, by the lawe.

London. I am blamed of the lords the
bishops, for that I haue not dispat-
ched thee at this. And in faith I made
sute to my lord cardinal & to al þ con-
uocation house, & they would hear þ.

And

An^d my lord of Lincolne shode by, &
sayd that y^e wert a scantike felowe, &
a man that would haue the last word.
And they all haue blamed me, because
I haue brought the so often befoze the
lordes openly, and they saye it is meat
and drinke to you, to speake in an au-
dience, you glozve so of your selfe.

Wherfore I am commaunded to take
a farther order with ther. And in good
faythe yf thou wilt not relent, I will
make no farther delaye. Mary, yf thou
wilt be consozmable, I wil yet forgeue
thee all that is passe: And shalt haue no
hurte for any thing that is alreadye
sayd or done.

Phil. My lord, I haue answered you al
ready in this behalfe, what I wil do.

And as for the reporte of maister whyte,
bissop of Lincoln, I passe not: who is
knowen to be myne enemy, for y^e I beyng
archdeacon dyd excommunicate him, for
preaching naughty doctrine. If Chast
my master were called a madde mā, it is
no maruel, though you count me frāyfe.

London. Haddest not y^e a pygge brought
thee thother dape, with a knyfe in it?
Wherfore was it (I praye thee) but to
hvl thy selfe? Or as it is told me (mary,
and I am coscelled to take hede of the)

to kyl me: but I fear the not. I trowe **fol. 74**
I am able to tread the vnder my sote:
do the best thou canst.

Phil. My lord, I can not deny, that
there was a knyfe in the prages belye,
that was brought me. But who put
him in, or for what purpose, I knowe
not, onles it were, bicause he that sent
the meat, thought I was without a
knyfe, & so put him in. But other thin-
ges your lordship nedeth not to feare:
for I was neuer without a knyfe, synce
I came into prison. And touching your
owne person, you should lyue long, yf
you should lyue vntyl I would go about
to kyl you. And I confesse, by violence
your lordship is hable to ouercome me.
London. I charge the answer to myne
articles. Hold him a boke. Thou shalt
swear to answer truly, to al such ar-
ticles, as I shal demaunde ther of.

Phil. I wil first knowe your lordship to
be myne ordinarie, before I swear
herin.

London. What: we shal haue an Ana-
baptist of thee, which thinketh it not
lawfull to swear before a Iudge.

Phil. My lord, I am no Anabaptist. I
thinke it lawfull to swear before a cōpes-
tent Iudge, beyng lawfully required,
But

But I refuse to sweare in these causes
before your lordship, because you are not
myne ordinarie.

London. I am thynne ordinarie, & here
do pronounce by sentence interroga-
tory, that I am thynne ordinarie, and
that thou art of my dioces: and here be
bad cal in mo to beare witnes. And I
make thee (taking one of his seruantes
by þ arme) to be my notary. And nowe
harkē to my articles, to þ which (whē
he had red them) he monished me to
make answer. And said to þ keeper, let
me his felowes, & I wil make thē to
be witnes against him. In the meane
while cam in one of þ heriffs of Lōdō,
whō the B. (calling for .ij. chaires) plac-
ced by him sayeng: *Q.* Herif I would
you should vnderstād, how I do pcede
against this man. *A.* Herif you shal
hear, what articles this mā doth mai-
taine. And so he red a rablemēt of say-
ned articles, þ I should denye bapisme
to be necessarie to them þ were boine of
christiā persōe. That I denied fasting &
praier, & al other good dedes. And þ I
maintained only bare faith to be suffici-
ent to saluaciō, what so euer a man dyd
besydes. And I maintained God to be
the author of al synne and wyckednes.

be sayne to imagine these blasphemous
lyes against me: you might as wel haue
sayd I had filled your father: the scriptu-
res say, that God will destroy all them þ
speake lyes. And is not your lordship as
shamed, to say before this worshipfull
gentyll man (who is vnknownen vnto
me) that I mayntayne these abomina-
ble blasphemies, which you haue re-
hearsed. which yf I did mayntayne, I
were wel worthy to be counted an her-
etike, and to be burned an hundred tym-
es, yf it were possible.

London. I doo object them vnto thee,
to hear what thou wilt say in them, &
howe thou canst purge thy selfe of
them.

phil. Then it was not iustly sayd in the
beginning of your lordship, that I did
mayntayne them, synce almost I hold
none of al those articles you haue red,
in so me as they are written.

London. How sayst thou: wilt thou an-
swere to them or no?

Phil. I will first knowe you to be
myn ordinarie, and that you maye law-
fully charge me with suche thinges, &
than after ward being lawfully called
in iudgement, I wil shew my mind fully
therof, and not otherwise.

B Well

London. Well then, I will make thy fel-
lowes to be wytnes agaynst the: wher
are they: come.

Keper. They be here my lord.

London. Com hyther sirs, hold them a
boke, you shal sweare by y^e cōtentes of
that boke, that you shal (al maner of
affections layd aparte) say y^e truthe of
al such articles, as you shal be deman-
ded of, concerning this man here pre-
sent which is a very naughty man, &
take you hede of him, that he doth not
deceyue you, as I am afraid he doth
you muche hurte, and strengthe you
in your errours.

Prisoners. My lord, we wil not siwere, excepte
we know wherto, we can not accuse
him of no euil, we hane ben but awhil
acquaynted with him.

phil. I wonder your lordship knowing
the lawe, wil go about, (contrary to the
same) to haue infamous persons to be
witnesses: for your lordship doth take
them to be heretikes, and by the lawe
an heretike can not be a wiunes.

London. Yes one heretike agaynst an
other may be witnes well ynough.
And master sherife, I wil make one of
them, to be witnes against an other.

phil. You haue the lawe in your owne
hand

Hande, and you wil do what you list: **Ro. 76**

My prison felowes. Ro my lord.

London. **Ro wil?** I wil make you swea
re, whither you wil or no. I wene
they be Anabaptistes (maister herise)
they thynke it not lawfull to swere be
foze a iudge.

phil. We thinke it lawfull to swere for
a man iudicially called, as we are not
nowe, but in a blynde corner.

London. Why then, seyng you wil not
swear against your felowe, you shal
swear for your selves, and I do here
in the presence of **Mr. heris.** obtest the
same articles vnto you, as I haue don
vnto him, and do require you vnder
the payne of excommunication, to an
swere particularly vnto euery one
of the, when you shalbe examined, as
you shalbe, by & by examined after, by
my register & som of my chaplaines.

My lord, we will not accuse our *Prisoners*
selues. If any man can lay any thing
against vs, we are here redy to make
answere therto: otherwyle we pray
your lordship not to burden vs, for
some of vs are here, befoze you we
knowe no iust cause why.

London. **Mr. heris,** I wil trouble you
no lenger with these frowarde men.

B 2 And

And so he rose vp, and was goyng a-
waye, talkyng with maister sheryf.

Phil. Maister sheryf, I pray you record,
howe my lorde procedeth against vs in
corners without al order of lawe, hauig
no iust cause to laye against vs. And af-
ter this were all cōmaunded to be had
awaye. And I was commaunded to be
put in the stocks, where I last frō morn-
nyng vnyl nyght, & the keper at nyght
vpon fauour let me out.

The sondaye after, the Bisshop came into
the colehouse at nyght, with the keper, and
viewed the house. sayēg that he was neuer
here afore. wherby a mā may gesse, howe he
hath kept Goddes cōmaundement in visi-
ting the prisoners, seing he was neuer with
them that haue bene so nigh his nose. And
he cā not then for any good zeale, but to
viewe the place, and thought it to good
for me, and therfore after supper betwene
eyght and nyne he sent for me, sayeng:

London.

Sir, I haue great displeasure of
the Quene and the counsell, for
keepyng you so long, and for let-
tyng you haue so muche lyber-
tie. And besydes that, you be
pen

ponder, and strengthen the other prisoners in their errors, as I haue layd wayt for your doynges, and am certisyed of you wel ynough. I wil sequester you therfore from them, & you shal hurt no mo as you haue done. And I wil out of hāde dispatche you, as I am comaunded, onles you wilbe a confor:mable man.

fol. 77i

Phil. My lordē you haue my body in your custody, you may transpōte it whither it please you, I am content. And I would you would make as quicke expedition in my iudgement, as you saye. I long therfore, and as for confor:mitie I am ready to yeld to al truthe, yf any can bryng better then I.

London. Why? you wil beleue no man but your selfe, what so euer they saye.

phil. My belefe must not heng vpon mē's sayenges, wout sure auctoritie of Goddes worde, & which yf any body cā shew me, I wilbe pliat to y. Otherwise I cā not go frō my certain sayth to an vncertaine. *Lon.* Haue you thē y truth only?

Phil. My lordē I wil speake my mynde fau vnto you, & vpon no malice I beate you, before God. You haue not y truth, neither are you of the church of God. But you persecute both y truthe & y true

R 3 church

Cardiner.

Church of God, for þ which cause you cā
not prosper long. You see God doth not
prosper your doinges according to your
expectation, he hath of late shewed his
iustie iudgemēt against one of your grea
test doers who by repute dyed mysera
bly. I enuye not your authoritie you are
in. You þ haue learning should knowe
best, how to rule. And seying God hath
restored you to your dignitie & lyving as
gayne, vse þ same to goddes glorie, & to
þ setting forth of his true religiō: other
wise it wil not cōtinue, do what you cā.
London. With this sayēg, he was apan
sed, and sayd at length: that good man
was punished for suche as thou arte.
Where is the keper, come let him ha
ue him to þ place þ is puided for him.
So your waye before. And he folowed
me, calling þ keper asyde, cōmaūding to
kepe al men frō me, & narrowly to serche
me, as the sequel dyd declare, & brought
me to his priuy dore, that goeth into the
churche, and commaunded two of his
men to accompany the keper, and to see
me placed. And afterwarde I pasa
sed through Paules vp to the lollarie
tower, & afterward turned along al the
west syde of Paules through the wall,
and passing through sixe or seue dores,
came to my lodging through many

straites: where I call to remembraunce, fol. 7^a
that strait is the waye to heauen. And
it is in a tower ryght on the other syde
of lollardes tower, as highe almost, as
the battlements of Paules, eight foot
broad and thyrten of length, And all
most ouer the prison where I was, be-
fore, hauing a wyndo opening towards
the East, by the which I may loke ouer
the toppes of a great many of houses,
but se no mā passing into the. And who
so walketh in y^e bishops vtter galery, go-
ing to his chapel, may see my wyndo &
me stāding in the same, & as I was co-
me to my place the keeper pluckt of my
gowne & searched me very narrowly, & to
ke away pēnar, inkhorne, gy:del, knyffe,
but (as God would) I had an ynkeling
a litle before I was called of my remo-
uing, and therupon made an errant to
the stole, where ful sore agaynst my wil
I cast away many a sweete letter, & frend-
ly, but that I had writtē of my last exa-
mination before, I thrust into my hose,
thinking the next daye to haue made
and ende therof, & with going it was
fallē dorene to my legge, the which he
by feling ded sone espye, & asked what
that was, I sayd. they were certaine let-
ters. And with that he was very busie

to haue the out. Let me alone, sayd I, I
will plucke them out. And with that I
put in my hand, hauing twoo other let-
ters therein, and brought vp the same
writing to my codpece, and ther left it,
geuing him the other two letters that
were not of any great importaunce. The
which for to make a shewe, that they
had ben wayghtie, I beganne to teare
as wel as I could, tyl they snatched the
from me, and so deluded him (I thanke
God) of his purpose. After this he went
his waie, & as he was goyng, one of the
that came with him sayd, y I did not
deliuer y writings I had in my bose,
but twoo other letters I had in my had
before. No dyd y he? I wil go searche
him better, y which I hearing, couaied
mine examinaciō I had writtē, into an
other place, besydes my bed, and toke al
the letters I had in my purse, and was
tearing of them when he came againe,
and as he came, I threwe the same out
of the windo, sayeng that I heard
what he sayd. Wherfore I did preuent
his searching agayne, wherof I was
right glad, God be praysed that gaue
me that present wysht to blind their eies,
from the knowledgē of my writings
the which yf they had knowen, it would
haue

haue ben a great occasion of more fol. 79.
straiter keeping and lofing vnto,
although they loke as narrowly as they may.

The next day after, my keeper came before day in the morning, to cal me downe, & so was brought downe into his wardrobe, wher with a keeper I was lefte, and there contynned al the day. But after dyner, I was called downe into the chapell before the bishop of London, The bishop of S. Dauid, M. Mordaunt, one of the Quenes counsell, master archdeacon of London: and before a great meany mo Balamits, & the bishop spake vnto me in this wise,

Syr, here I object and lay vnto you in the presence of my lord of S. Dauids, and of maister Mordaunt, and of these worshipfull men these artycles here in this Libel contayned: and openly red them, to whom when I would particularly haue answered to some of his blasphemies, he would not permit me: but sayd I should haue leasure ynough to saye what I would, whē he

As had

had sayd, and to these here I adde an
other shedel. Also I require the to an-
swere to the cathechisme sett furth in
the schismaticall tyme of king Ed-
ward. Also I wil the to answer to cer-
tayn cōclusions, agreed vpon both in
Oxforde and Cambrpyge. And I here
do bying furthe these wytnesses a-
gaynst thee, in thy owne presence: na-
mely my lord of S. Dauids, master
Mozdant, & master Harpessfeld, with
as many of you as were present in the
disputacion he made in the conuoca-
cion house, willing you to testifie (of
your othes taken vpon a boke) his
stubburne and vnrerret behauiour
he did there vse, agaynst the blessed
sacrament of the altare, gyue me
a boke, and receyuing one, he opened
the same, sayeng: I will teache him
here one trick in our lawe, which he
knoweth not, y is, my lord of S. Da-
uids because you are a B, you haue
this priuilege, that you maye sweare
Inspectis euangelij & non tactis, by looking
on the gospel boke without touching
the same. And so he opened the boke
in his sight, and shut it agayne; and
caused the other to put theire handes
on the boke and toke their othe. And
wylled

twylled them to resort to his regesser fol. 80.
to make theyr depofitions, whē they
might be beſt at leaſure. And after-
wards he turned to me, & ſayd: Howe
ſy; ſhal you answer, but in two wor-
des, whether you wil answer to theſe
articles, which I haue layd vnto you
directly, yea, or nay.

phil. My lord you haue told a long tale
againſt me, contayning many lieng
blaſphemies, which can not be answea-
red in two wordes: beſides this, you pro-
myſed me at fst beginning that I ſhould
ſay what I could for my defence. And
nowe wil you not gyue me leaue, to
ſpeake. What lawe is this?

London. Speake yea, or nay. For you
ſhall ſay no more at this tyme the cauſe
was (as I geſſe) that he lawe ſo ma-
ny there gathered to hear.

Phil. Then my two wordes you wold
haue me ſpeake ſhalbe that I haue ap-
pealed from you, and take you not for
my ſufficient iudge.

London. In dede (maſter Gozdaiſt) he
hath appealed to the king and to the
Quene, but I will be ſo bold with his
maieſtie, to ſtay that appeale in myn
owne handes.

phil. You wil doo what you liſt, my lord
you

you haue the lawe in your handes.

London. Wilt thou aswere or no?

Phil. I wil not aswere otherwise, the
I haue sayd.

London. Be gesser, note his answere that
he maketh.

Lord. Knocke him in the heade with an
hatchet, or set vp a stake and burne me
out of hand, without farther lawe, aswel
you may do so, as do that you doo, for al
is without order of lawe. Suche tyrants
was neuer seen as you vse nowe a
dayes. God of his mercy destroy your
cruell kingdome. And whiles I spake
this, the bishop went away in haste.

S. David. Master Philpot, I pray you
be quiet, and haue pacyence with you.

Phil. My lord I thanke God I haue pa-
tience to beare and abide all your cruell
in:entes against me, not withstanding

I speake this earnestly being mo-
ued ther vnto iustly, to notifie
your vniust and cruell deas-
linges of me in corners
without all due or-
der of lawe,

At night I was conducted by three or foure fol. 81.
to my collehouse, and in the morning
the next day called downe by tyme by
my keeper, and brought agayne in to the
wardrobe, wher I remayned vntill the
bishop had hearde his masse, and after
ward sent vp for me vnto his inward
parler, & ther he called for a chayre
to sit downe and braught his infamous
Libell of his forged articles in his hand,
& set downe, willing me to draw nere
vnto him, and sayd.

I Am this daye appointed to tary
at home from the parliamēt hou-
se, to examine you & your sello-
wes, vpon these articles, and you
stand balieng with me and will
neither answere to no: sco. I wpe al
your exceptions will not serue you.
will it not be a fayer honestie for you
(thinke you) that whē thou comest a-
fore my lord Maier and the shiffes,
and other worshipfull audience, when
I shall say befoze them al, that I haue
had the these many times befoze me. &
befoze so many learned men, & then
thou couldest say nothing, so: that I
standest in, so: al thy bragges of lear-
ning

nyng, nether woldest answer directly to any thing.

phil. My lord, I haue told you my mind plaine ynough, but yet I do not meed to lose that priuilege the law gyueth me, the which is free choise to answer, where I am not bounde, and to this priuilege will I cleaue vnto vntyll I be compelled ootherwyse.

London. Well, I perceyue you wil play the obstynate sole. Lay thyn appellation, when thou comest in iudgemēt, and answer in the meane while to these articles.

phil. No my lord by your leaue, I wil not answer to them, vntill my lawfull ap-
peale be tryed.

London. Well thou shalt heare thē, and with that he began to reade them.

Phil. I stranke backe into the winde, & looked on a booke, and after he had read them ouer, he sayd vnto me,

London. I haue read them ouer, although it hath not pleased you to hear me. I maruell (in good sayth) what thou meanest, to be so willful and so stubburne, sayng thou mayest do wel ynough yt thou list. It is but of signalaritie, dost thou not see al the realme agaynst thee

Phil. My lord, I speake vnto you in the fol. 12.
witness of God, before whō I stāde, &
I am neither wedded, vnto myne owne
will, neither stande vpon myne owne
stubbornes or singularitie, but vpon my
conscience instructed by Godes word.
And yf your lordship can shewe better
evidence than I haue for a good sayth,
I wil folowe the same.

London. What: thou wilt not (lo) for al
þ. wel al that is past shalbe so: gottē: &
be conformable vnto vs: I wis thou
myghtest fynd as muche fauour as
thou wouldest desire.

Phil. Then I perceauing that he sawe
ned so muche on me, thought it good to
geue him some cōfort of relētting to the
ende I might openly geue him and
his hipocritical generaciō openly a sur-
ther soyle, perceyuing that they dare rea-
son openly with none, but with such as
be vnlearned, and for lacke of knowlege
not hable to answere, or elles with such
as they haue a hope, that (for feare or lo-
ue of the worlde) wil recant. I sayd my
lorde it is not vnknownen to you, that I
haue openly in the audience of a great
nomb:re stande to the maintenaunce of
these opiniōs I am in, and by learning
dyd offer to defende them. Therefore (my
Lorde

Lo:de) I would it myght opely appeare
to the world, that I am wonne by learn-
ning, or els what wil they saye, but that
either for feare or loue of the worlde, I
am without any iust ground, turned fro
the truth? And yf I haue any kynde of
learning openly shewed, I shalbe as co-
formable as you maye require me.

London. yea mary, nowe ye speake so:
what lyke a reasonable man. I wis
you myght haue had a great deale
more sauour in my house and libertie
thē you haue had. And you shal lacke
nothyng that is within my house, call
for it & you shal haue it. And what is
it that you would openly by learning
somwhat be satisfyed? tel me.

phil. My lorde I haue openly sayd, and
do beleue it also, that your sacrifice of þ
masse is no sacrament.

London. What: do you denye the pre-
sence of Christ in the sacrament?

Phil. No my lorde, I denye not the pre-
sence of Christ in þ sacramēt, but I ha-
ue denyed þ sacrament of the altar, as it
is vsed in your masse, to be the true
sacrament of Christes institution. And
first it must be proued a sacrament, or ther
can be any kynde of presence graūted.

London. Why, do you deny the masse

to be a sacrament? I praye you what
is a sacramēt: is it not a signe of a ho-
ly thing, as. Austine doth besyue it:
Phil. Yes verely, that it is.

London. Then I make this argument,
vnto you. A sacrament is the signe of
a holy thing: but the masse is the signe
of a holy thing, ergo it is a sacrament.

Phil. you must adde this to your maior,
or first proposition, as S. Austine doth
meane: that a sacrament is the signe of
a holy thing instituted of God and com-
maunded: for otherwyse it can be no sa-
crament, for all men can not make a sa-
crament.

London. I graunt that, and suche a si-
gne of a holy thing is þ masse of Chri-
stes institution.

Phil. I denye that, my lorde?

London. I wil proue this by S. Austine
by and by. I will go shewe you the
boke, and you shall haue any boke I
hauē, that you will demaunde. Doo?
who is without ther? cal me maister
docto: Chadsey, maister Archdiacon,
maister Cosins, and other chaplaynes
hitther.

Here my lorde. M. docto: Chadsey
is gone to westminster: and maister
Archdeacon was here euen now.

I London

*M. Confes
and his
morow
masse chap-
layne,*

London. Maister Cosyns, I pray you
examine him vpon these articles, and
wryt his answer he maketh to euer
one of them. I wil go examin his se-
lowses, and sende you S. Austyne by
and by. I fynde this man moze con-
formable then he was befoze.

Cosyns. I trust my lozde you sha! fynd
him at lenght a good Catholike man.
Marry here be a syght of heresies, I
dare say you wil holde none of them,
neither stande in any of them. Howe
saye you to the first?

Phil. M. Cosyns, I haue tolde my lozde
already, that I wil answere to none of
these articles, he hath obiected against
me. But yf you wil w learnig answere
to that which is in question betwene
my lord and me, I wil gladly heare and
common with you.

Cosyns. So wil you? Why, what is that
then, which is in questid betwene my
lozde and you?

Phil. Whether your masse be a sacra-
ment or no.

Cosyns. What: the masse to be a sacra-
ment: who euer doubted therof?

Phil. Yf it be an vndoubted truthe, you
maye the soner proue it: for I doubt
moche therof.

Cosyns

Cosins. Why I will proue it. It is the signe of a holy thing: Ergo it is a sacrament.

Phil. I deny your antecedent.

Cosins. What wil you so? then ther is no reasoning with you. Thus master Cosins gaue ouer in þ playn sylde, for wāt of farther prose. And thā þ morow masse chaplai begā to speake for his occupaciō & wth y^e M. harpessild came out frō my lord Wth S. Austins episles, saiēg. Harpessild. My lord hath sent you here S. Justin to loke vpon. And I pray you loke what he sayth in a certen epistle, which he writeth, I wil reade ouer the hole. Here may you heare the celebrazion of the masse, and howe he reproveth them that wēt a halwhig and hunting before the celebrazion of the same, & þ on y^e sabbat & holy daies.

Phil. I perceiue the conentes of this epistle. And I see nothing herein agaist me, neither nothing that maketh for the prose of your sacrament of the Masse.

Harpessild. No: doth he not make mētīō of the masse, and the celebrazīō therof. What can be spoken more playne?

Phil. S. Justin meaneth of the celebrazion of the communion, and of the true vse of the sacrament of the body & bloud

of Christ, and not of your priuat masse,
which you of late yeares haue erected
in the steade therof. For this word Masse
hath ben an olde terme attributed to
the communion, euen from the primatiue
church. And I pray you tel me what
Missa doth signifie, I thinke not many
that say masse, can well tel.

Cosin. No can: that is marueil.

Phil. Then tell yf you can. But master
Cosins and my morow masse chaplayn
were dūme looking vpo master Harpessa
feld for help, and at length he spake.

Harpsfeld. you thinke it cometh of the
Hebrie word *Massah*, as though none
were seen in Hebreu but you.

Phil. I haue not gone so long to scole, to
deriue the significaciō of missa, which
is a latin worde out of Hebreu. But I
haue lerned to interprete Greke words
by Greke, and Latin by Latin, and He-
brieu by Hebreu. I take the commu-
nion to be called missa, a *Mittendo*, of
suche thinges as (at the celebration of
the communion was sent by such as
were of habilitie, to the relese of the
poore wher the ryche brought after
theyr deuotion and habilitie, and requir-
ed the minister in the celebraciō of the
communion, to pray vnto God for them,
and

and to accepte their common almes, fol. 85:

whych they at suche tymes dyd send for the helpe of their poore brethern and systers. And for this cause was it called *Missæ* as learned men do wities. At the which celebration of the masse all that were present dyd communicate vnder bothe kindes, according to Christes institution, as they dyd in S. Austines tyme. But onles you can shewe that your masse is vsed as that was, you shall neuer by the name of masse (which S. Austine attributed to h true vse of h cõmunion) proue your priuat masse to be a sacrament, onles you can proue the same vse nowe to be in your masse, as was then: which is cleane contrary.

Harpfeld. What: deny you the Masse to be a sacrament: for thame speake it not.

Phil. I will not be ashamed to deny it, yf you can not proue it.

Harpfeld. Why, it is a sacrifice, which is moze then a sacrament.

Phil. You may make of it, as muche as you list, but yet shal you neuer make it a sacrifice, as you ymagine therof. But fyrst it must be a sacramēt, for of the sacrament, you deduce your sacrifice.

Harpf. Why, doth not Christ say, this is

my body, and doth not the priest pronounce the same, that Christ did? *Phil.* The pronounciation is not only y^e nough, onles the wordes be therewith all applied to the vse, as Christ spake the to. For though you speake the wordes of baptisme ouer water neuer so many tymes yet ther is no baptisme, onles ther be a christian person to be baptised.

Harpfeld. Nay that is not like: for *Hoc est corpus meum*, is an indicatiue proposition, shewing a working of God in the substance of bread and wine.

Phil. It is not only an indicatiue proposition, but also imperative or commanding. For he that sayd, *Hoc est corpus meum*, sayd also, *accipite, manducate, take ye, eat ye.* And except the former parte of the institucioⁿ of Christes sacrament be accomplished according to the commaundement, the later parte this is my body, can haue no verificalion: take it which way you will, and howe you will.

*Morott
Masse
chaplain.*

Why than, you wil make the sacrament to stand in the receyuing, & that receauing maketh it a sacrament.

Phil. I do not say, that by receyuing maketh it the sacrament only, but I saye, that a comen receyuing must nedes be concurrent with the true sacrament as

a necessary member, without the which it cannot be a sacramēt, bicause Christ harbe made this a principall part of the sacrament, take ye, eat ye, which you do not in your masse, according to Christes institution. Wherfore it can be no sacrament, for that it wanteth of Christes institution.

Fol. 86.



Cosins. We do not forbid none to come to it. But as many as list, may be partakers with vs at the masse, yf they require it.

Phil. Nay that they shal not, though they require it. you will minister but one kind vnto them, which is not after Christes institucio. Besides that you ought before you goo to masse, to exhort all that be present, to make a sacrifice of thanks geuing for Christes passion with you, and to exhort them to be partakers with you, according to Christes commaundement, sayeng vnto all that be present, take ye, eate ye. And likewise by preaching shewe forth the Lords death, which you do not.

Cosins. What and if all thinges be done euen as you would haue it. And whiles the minister is about to minister the sacrament before any haue receaued it, ther rise a soden hurlyburly

14 that

that the communicantes be compelled
to go awaie: is it not a sacrament, for
al that none hath communicated besyde
the priest.

phil. In this case where al thinges are
appointed to be done accordig to Gods
des worde, yf in cydet necessite had not
let, I can not saye, but it is a sacrament,
and that he which hath receaved, hath
receaved the true sacrament. After this
the morow Masse priest made this as
pisse reason.

Morew
masse
priest.

If the sacramēt of the masse be no
sacrament, onles all do receave it, by
cause Christ sayd, take ye, eate ye: the the
sacramēt of baptisme is no sacramēt,
wher ther is but one baptised. Yea
se Christ said to his Apostles, go prea
che the Gospel to all creatures, baptis
sing al nations in the name of the fa
ther. &c.

phil. Baptising al naciones, in that say
eng of Christ is a cōmaundement to the
Aposiles, to baptise al sortes of mē, and
to exclude none that do beleue, be he ge
nil or Jewe, not meaning al at once, for
that were impossible. And there is ma
ny examples that baptisme may be sin
gularly ministred to one person, as we
haue exāple in Christ baptised of Johā,
and

and in þe Tunnche baptised of Philip, fol. 37.

with many mo suche lyke. But so haue you not of the sacramēt of the body and bloud of Christ, but cōtrary wyse by the expresse wordes of S. Paule, you are cōmaunded to vse it in a cōmunio and participation of many together: the xi. to the Corin. *Quoties comunicis ad manducandum, alius alium expectate.* As ofte as you come together, to eate (meaning the Lordes supper) tary one for an other.

And also the minister in the celebration of the sacrament, speaketh vnto al that be present in Christes behalfe, to cōmunicate with him, sayeng: take ye, and eat ye. Wherfore as many as be present, & not cōmunicate, do breake goddes cōmmandemēt in not receauyng the same, and þe minister is no iust minister, that dothe not distribute the sacrament, as Christ dyd, to al that are presēt, & where Goddes worde is transgressed, there is not Christ present, and consequently is no sacrament.

Harpffelde. What would you haue it no sacrament without it be a cōmunio? phil. I make it not so, but Goddes expresse worde teacheth me so, yea also all the auncient wyriters. As S. Chrysostōe wytyng vpon the epistle to the Ephesus

ans, sayeth, that þ oblatiō, is in vayne;
where as none doth communicat with
the priest. If by his iudgement the acti
on of the priest alone is in vayne, where
is no communion, howe can that be a
sacramēt, which he calleth a vayne ob
latiō, & a vayne standing at the altare?

Cosm. you are such an other felow,
as I haue not heard, & will not haue
the masse to be a sacrament: you are
no man for me to reason with all.
Come, let vs goo, poyntyng to the
morow masse chaplajn, we wil leaue
you (master archdiacon) and him to
gether. And so they went away. After
ward the archdiacon fell into earnest
persuasions with me, sayeng:

harpsfeld. Master Philpot, you and I
haue ben of old acquayntance a long
tyme, we were scolefelowes, both
in wyndchester and in Oxforde many
yeares, wherfore I must wyshe you
as well to do as my selfe: and I praye
you so thinke of me.

Phil. I thanke you for your good will to
wardes me, but yf you be deceaued, (as
I am sure you are) I shall desyre you;
not to wyshe me deceaued with you.
For afore God I tell you playnely, you

are

are highly deceaued, and mayntayne **Fol. 88.**
false religion, and be not those men you
take your selves for. And yf you do not
repent, a leaue of your persecuting of
christes trueth, you wil go to the dryuell
for it. Therefore conyder it in tyme,
I gyue you warnyng, for in the day of
iudgement ells I shalbe a wytnes a-
gaynst you, that I told you this here
talking together.

Harpeffeld. Fye, that is but your owne
bayne syngular opinion. I perceaue
you are styll now, that man you were
in Orforde.

Phil. I trust you can reporte no noto-
rius euill, that euer you knew by me
there.

Harpeffeld. I can saye no euill of
your conuersacion, but I knew you
to be a studious man. Mary if you
remembre, when we met in disputa-
cion in paruis, you wold not lyghtly
gyue ouer, and for that cause I speake
that I haue sayd.

Phil. Nasier Harpeffeld, you knowe in
the scoles at Orforde, when we were
yong men, we dyd stryue moche vpon
payn glory, and vpon contention, more
than for the trueth. But nowe our yeas

res and our ryper learning teache vs;
to fel to a truth, which must be our por-
tion for euer. And ys I was then (in my
tyme of ignorance) earnest in myne
owne cause, I ought now to be earnest
in my maister Chusties cause, & in his
truth. I know now, that nothing done
vpon vayne glorie and singularitie, can
please God, haue it neuer so goodly a
shewe. Wherfore I praye you, iudge
not so of me nowe.

Harpf. What? wil you thinke your
selfe better learned, then all the lear-
ned men in this realme?

Phil. My sayth hengeith not vpo the lear-
ned of the worlde, but vpon the learned
after Goddes worde.

Harpf. Wel, I wil talke with you no-
more as nowe, but pray to god to ope
your harte.

Phil. I pray God open both our hartes,
to do more his wil, then we haue done
in tymes past.

Harpf. Do keper take him away w you

Phil. I pray you M. Harpssfeld, tel me
what this pronouene Hoc doth demon-
strate and shewe in this indicative pro-
position as you cal it, *Hoc est corpus meum*,
This is my body.

Harpf. It dothe demonstrate the sub-
stance

stau
spoh
tenc
stau
Phil.
you
Harp
phil.
dayl
pece
is hi
nor b
to m
Chri
fed
Harp
rem
yng
sert
the b
that
worl
cuat
nipo
Phil.
frst.
trary
your
stau
subst

stance of bread, which by the wordes fol. 89.
spoken by the priest, & by the omnipotency of God, is turned into the substance of Christes very body.

Phil. Is the substance of the bread (as you say) turned into Christes bodye?

Harpf. yea that it is.

phil. Why then, Christes body receaueth dayly a great increase of many thousand peeces of bread into his bodye. And that is his body become nowre, which was not before, and by this you would seme to make, that ther is an alteration in Christes glorified body: which is a wicked thing to thinke.

Harpf. Then he set about agayne, and remembreing better him selfe, and seying the inconuenience of his first assertion, of the transubstantiation of the bread into Christes bodye, he sayd, that the substance of bread after the wordes spoken by the priest, was euacuated or vanished away, by the omnipotency of God.

Phil. This is an other song, the you said first. And here you maye see, howe contrary you ar to your selues. For in dede your scole mē do holde, & the verye substance of bread is really turned into & substance of Christes body. And nowre
you

you perceauing of late & inconuenience
which is objected agaiſt you in y^e opinio
on of late you ar dryuē to imagin a new
ſhyfte, and ſay, the ſubſtance of bread is
evacuated contrary to y^e your churche
hath fyrſt beleued and taught. What
contrarietie is ther among you, and all
to deface the ſyncere truth?

Harpesfeld. Is not God omnipotent? &
cannot he do, as he hath ſayd?

Phil. But his omnipotency will not do
as you ſay, contrary to his word and to
his honour: it is not Goddes honour
to include bodely in a peece of bread,
and of neceſſitie to tye him thereto. It is
not Goddes honour, for you to make a
peece of bread, God & mā: which you ſe
before your face doth putrifie after a cer
ten tyme. Is not Goddes omnipotency
as hable to geue his body wth the ſacra
mental bread, as to make ſo many turn
inges away of the bread as you doo?
And that directly agaiſt the ſcripture
which calleth it bread many tymes af
ter the coſecraciō. Are you not aſhamed
to make ſo many alteracions of the lou
des holy inſtitucion, as you do? And to
take away the ſubſtanticall parts of the
ſacrament, as, take ye, eate ye, drinke ye
all of this. Do ye this in rememb^rance

of

I
chur
Also

of me : and to place in their steades, **Fol. 92**
heare ye, gaze ye, knocke ye, worship ye,
offre ye, sacrifice ye for the quicke and
the deade. If this be not blasphemy to
God and his sacrament, to adde and to
plucke away in this sorte, and that con-
trary to the mynd of all auncient wri-
ters, and contrary to the example of
Christ and his Apostles, tell me.

Harpefield. I know you haue gathered
the salenges of the doctours together,
which make for your purpose. I will
talk no longer with you. And so to
the end as is written afore.

*The next daye after dyner I was bronghe
into my lordes vpperhalle, and there he cal-
led me before him, and his Regester, &
before Doctor Chadsey, in the
presence of two homely ge-
tlemen, and a priest,
which I knew not
sayeng.*

I Do here laye vnto this man in
your presence, requirng you to
be-witnes against him, as much
as you know in any of the, these
artycles, this booke of the cath-
edrine made in king Edwards daies.
Also these concluspons agreed vpon,
both

both in Orfoꝛth and Cambꝛyge: also
I lay vnto him, that he hath despised
the censures of the churche, and hath
stande accursed more then this twel-
moneth, and neuer required absolu-
tion therof. Dowe say you: wast thou
not accursed by my lord Chaunceler?
Phil. I was excommunicated by him
wꝛōgfully, and without any iust cause,
and without order of law, being neuer
personally cyed.

London. Dyddest thou not tell me the
other day, when I required thee to
come to the masse, that thou wast ex-
communicated, and therefore by the
lawe couldest not heare masse? How
lōg hast thou ben thus excommunicat?
Phil. More than this twelſe moneth &
this halfe.

London. Lo, you may heare what he
saith. write it.

Phil. But as you would haue written
that I haue sayd, I haue ben thus
long excommunicated, so also let him
write, that I dyd require of my lord
Chaunceler that dyd excommunicat me,
my absolutiō, but he would not geue it
me, sayēg, ꝑ I was *excommunicatus ipso iure*,
because I was an heretike, as it pleas-
sed him to call me, therfore accursed by
your

your lawe, and so cōmaunded me to pri
son, where I remayne. *Fol. 91.*

Why do you not require absolutiō
at my lordes handes here nowe? *A gentle
man,*

Phil. Because he is not myne ordinarie,
neither hath by the lawe any thing to
do with me of ryght.

Lord. What an obstinate sole is this?
I tel thee, I wil be thyne Ordinary,
whether thou wilt or no.

Phil. And bycause of this your vnrighte
ous force towardes me, I haue appea
led from you, and require you (maister
Register) that my appeale may be en
tered in wryting.

London. Haue you heard sache a fro
ward felowe as this: he semed yester
daye to be very tractable, and I had a
good hope in him. I tel thee, thou art
of my diocesse.

Phil. I am of Wyndesore diocess, and
not of London diocess.

London. I praye you, make not a man
be of two diocesess at once?

Phil. No that he can not.

London. Lo, wil you see what an igno
rant soole this is in þ law, in þ which
he would seme to be sene. I tel þ a mā
may be of thre diocesess at once: as if þ
were bozne in Londō, by reaso therof
¶ thou

thou shouldest be of my dioces, or els
yf thou were not bo:ne but haddest a
dignitie here, also thou arte to be cou-
ted of my dioces, or els by reason of
thy habitation in my dioces.

Phil. In none of these respectes I am
of your lordships dioces. But for al that
this wil not solowe, that I dwellyng at
Winchester am, at that present, of Lons-
don diocese.

Lord. What wilt thou laye therof: wilt
thou recant, yf I proue it?

Phil. But what shal I winne, yf you do
not?

London. I wil geue the my byshoprik,
yf I proue it not.

phil. Yea but who shal deliuer it me, yf
I winne?

London. Thou arte an arrogant foole.
Entre their othes, and take these wyt-
nesses depositions. I must be gone to
the parliament house.

*A strange
kynsman
of myne.*

After this spake vnto me a prest,
standing by, asking me whether I
was kyn to my lord bishpe or no?

Phil. I said, he said so himselfe vnto me
the other daye: but how I knowe not.

Chaafey. I heard him say, that he was
his very nigh kynsman.

*Balewit
kynsman,*

Why then you & I must be of kyne,
for

for he is my very nygh kynsmā. Dostu **Col. 92**
chance it that you & I be of contrary
iudgements?

Phil. It is no marnel that, for Christ pro
phesied, & the father shalbe deuided a
gainst the sonne, & the sone against the
father, for his truthe's sake.

The Bala. you do hold (as I vnderstād)
against the blessed sacramēt of the al
tare, & against the holy masse.

phil. Yf you can proue it a sacrament, I
wil not holde agaynst you.

The Bala. What: proue it a sacramēt,
or a: Dostu not S. Paule saye: *Quæ oculus
non vidit, & auris non audiuit, quæ preparauit
Deus diligentibus*, that such thinges as
the eye hathe not sene, neither eare
heard, God hath prepared for them
that loue him?

Phil. That sayeng of S. Paule concern
eth nothing your sacrament, but is
ment of the heauenly ioyes, that be pre
pared for al saythful belevers.

The Bala. Why thē I perceyue you vnder
stande not S. Paule: by God you
are deceaued.

phil. You ought not to sweare kynsmān
(yf you wil I shal so cal you) & without
distrorschip of our kynred, I vnderstand
S. Paule as well as you, and knowe

what I say. And with that shewed him a Greke testament, with Erasmus translation, and with the olde also, demaunding him which text he was best acquainted withall.

Balaamit. I knewe Greke to once, as well as you : I care not, which you reade.

Phil. You knowe them then all alike, you vnderstande the one as well as the other. with this my Balaamit kinsman departed in a furye.

The next day after, I was brought downe agayne after dyner, to the chapel : and ther my Balaamit kinsman (to verify the scriptures, that a mans owne kinsfolks shalbe his ennemis) came in with the bishop, as a witnes agaynst me. And there the bishop caused an other that came to him about other maters, to sweare also to be a witnes agaynst me, which was a priest also, sayeng.

You shall sweare to depose all the truth of certen articles you shalbe enquired of, concerning this man. And here I (according to the lawe)

(latwe) do byring them forth in thy pres^{ence} fol. 93^e

Phil. My lord, I do not agree to the production of them, but do appeale from al these and others your proceedinges against me. And require you master register, y^e my appeale may be entred, & I wil geue you for your labour.

Register. Your appeale shalbe entred at leasure, when do you appeale vnto? tell me.

I appeale to a hygher iudge, as to the lieutenant of the archbishopryke of Cantobury: for I know not who is bishop therof at this present. With that the bishop went away, & my balaamite hnsman looked byg vpon me, but sayd neuer a worde. *Phil.*

This I haue in hast scribled out all myne examinaciō hitherto, that the same which hath ben done vnto me in darke, might come to light, and that the papistes vniust pcedinges and nakednes in theyr false religion might be knowne to their confusion.

AMEM.

M3

Iesus

Iesus is God with vs Amen. 1555.

*The examination of Iohn Philpot had on
S. Andrewes day last, before the bishop of
Duresme, the B. of Chichester, the bishop of
Bathe, the bishop of London, the Prolocu-
tor, master Christoforson, & Doctor Chad-
sey, D. Morgan of Oxforde, master Hussy
of the Arches, D. weston, D. Harpsfeld
Archdeacon, master Cofins, and
master Iohnson register to the
bishop of London, in his
palace.*

I Was cōming being sent for with
my keper, and the bishop of Lēdon
met me at his hal dore, and full ma-
nerly he played y^e gētilmā wither,
to bring me before y^e lordes, sayēg.
London. My lordes, I shall lette you
to take some paynes with this man,
he is a gentilman, and I would he
should do wel, but he wil wilfully cast
away him selfe.

Duresme. Come hither syr, what is your
name?

phil. My name is Philpot.

Duresme. I haue heard of that name to
be a worshopfull stocke, and synce you
be a gentilman, do as you may lyue
worship.

most shipfully among other gentylmen. Fol. 94.

What is the cause of your trouble now?
phil. I told him the cause as in my former examinations is expressed.

Dur. Well, al causes set apart, will you now be a consozmable man to the catholike sayth, and leaue al newfangled opinions and heresies? I wis I was in Germany with Luter, at the beginning of this, and can tell, howe they began. Leaue them, and followe the catholike churche throught out the world, as the hole realme nowe doth.

Phil. My lord I am of y catholike sayth and desire to lyue and die in the same. But it is not vnknowen to your lordship, that I with others these twenty yeres haue ben taught an other manner of sayth, than you nowe go about to compell vs vnto. Wherefore it is requisite that we haue a tyme to waigh y same, and to heare, howe it agreeth w Goddes worde. For sayth is not at a soden, neither won neither remoued, but as S. Paule sayth, sayth cometh by hearing, & hearig by y word. *Fides ex auditu, auditus per verbum.*

Chiche. And if you will geue m leaue my lord, I wil shewe him, howe he is
M 4 lasty

keeth the sayeng of S Paul amisse, as
many other now of dayes allegeing
the same do, that they ought not be
cōpelled to beleue: where as S. Paul
meaneth of infideles, and not of the
saythfull. And so S. Austin writing a-
gainst þe Donatistes, sayth, that the
saythfull may be compelled to beleue
phil. S. Barnard (and it please your lord
ship) doth take that sense of S. Paul as
I do, sayeng that *Fides est suadenda & non
imponenda*, sayth must be perswaded to a
man and not enioyned. And S. Austin
speakeith of suche as were fyrst throug-
hly perswaded by manifest scriptures, &
yet would resyst of stubborn wilfulnes.
Chicheſt. So Bernard meaneth of in-
fidels also.

phil. No my lord that he doth not: for he
writeith not of þe infideles, for he writeith
of such as were deceyued by erreurs.

Chicheſt. My lord of Duresme, I haue
ben so bold to interrupt your lordship
of your tale, I pray you now pcedde on.

Duresme. A. Philpot, wil you be of the
same catholike sayth & churche w^{ch} vs,
you wer baptized in, and your godfa-
thers promised for you, and hold as we
do: and then may you be rydd out of
trouble. I perceyue you are lerned,
and it is pitie, but you should do wel,

phil. I am of the same catholike sayth & fol 95.
catholike church I was baptized vnto,
and in that will I lue and dye.

Durelme. That is wel sayd, yf you hold
ther, you can not do but well.

Chicheſt. yea my lord, but he meaneth
otherwise than you do. Are you of the
same sayth, your godfathers and gods
mothers were o: no?

Phil. I can not tel what sayth they were
of certaynly, but I am of y sayth I was
baptized vnto, which is in y sayth of
Christ: for I was not baptized in y faith
of my godfathers, but in y faith of christ
Christo. S. Austin sayth, that infantcs
are baptized *in fide ſuſceptorum*, In the
faith of theyr godfathers.

Phil. S. Austin yet in ſo ſayeng meaneth
of y faith of Christ, which y godfathers,
do o: ought to beleue, & not otherwise.

Durel. Howe ſay you, wil you beleue
as we do, & al the learned of y realme,
o: no? and be of one church with vs?
My lordes it is not vnknowe vnto you,
y ther hath ben alwayes two churches.

Phil.

Chicheſt. Nay, that is not ſo, there is
but one catholike church.

phil. I ſhal deſyre your lordſhips to hear
re out my tale, and to take my meanig,
ſo: I know there is but one trewe
M^s church

churche, but alwayes from the begin-
ning ther hath ben ioyned to the same
true churche a false churche, aduersarye
to the true, and that was declared at the
fyrst in Abel and Cayn, who persecuted
and slewe his brother, in whom (as S.
Iustine witnesseth) is represented the
false and true church. And after that as
sone as God had chosen his peculiar
people, and shewed vnto them his sanc-
ctuary, holy statutes, and wil, anone af-
ter arose the false church, & ten of xij.
tribes of Israel diuided the selues from
the true churche of Iuda and Benias-
min, and made to the selues at Bethel,
and set vp golden calves, and yet pretē-
ded therwith to serue God. & so abused
his worde. No withstanding God was
displeased with them, and ceased not
his wrath, vntill he had utterly destroy-
ed them.

Chichest. I wil graūt you, before the
cōming of Christ ther were two chur-
ches in the olde lawe, but in the newe
lawe, sence Christes cōmpng, you can
not shewe it to be so, by the scripture.
phil. Yes my lordē that I can, yf you wil
geue me leaue. After Christ had chosen
his twelue Apostles, was ther not a Ju-
das in the newe lawe, and a Symen
Ma-

Magnus And were not they of þe false fol. 96
churche?

Chicheſt. yea but I meane after þe Goſ-
pel was wriſſen, where can you fynde
me two churches, after Chriſt had as-
cended, and ſent the holy Ghoſt?

phil. The Goſpell was within eyght
yeres after the Aſcenſiō wriſſen by S.
Mathieu, & the wryting therof is not
material to the declaration of theſe two
churches, to haue ben alwayes from ty-
me to tyme, as by examples it maye be
ſhewed. And yet as euill as my memo-
rie is, I remēbre in the newe teſtamēt,
is mencion made of two churches, as
it appeareth in the Apocalips, and alſo
S. Paule to the Theſſalonians maketh
mention, that Antichriſt with his false
generaciō ſhal ſit in the temple of God,
to the which Chicheſter replied not.

Durſme. The church in the ſcripture
is likned to a great fiſhers net, which
contayneth in it both good fiſhes and
bad fiſhes, I truſte you wilbe of the
better ſorte and leane to the truth.

phil. My lord, it is my hole deſyre
now to folow þe which is good, what
ſoever I haue don in tymes paſt, and to
cleaue to Goddes truth.

Durſme. Do you ſo, and then ſhal you
do

do wel. It is almost nyght my lord
of London, I must nedes be gone.

London. Ray my lord of Duresme I
must desire your lordship, and my lord
of Chichester, to tary a lytle whyle.
And befoze he had so said, the bishop of
Bathe went his way, wout sayēg any
wo:de. What my lord of Bathe, wil
you be gone? I praye you tary. My
lordes I haue earnest maters to char-
ge this man withal, wherof I would
your lordships to be made priuse. And
I haue them here w:itten in a lybel.
I praye you syt downe agayne, or els
I wil. First I laye to him here, that he
hath w:itten in a Bible which I toke
from him, this erroneous sayeng, *q*
spiritus est vicarius Christi in terra, wilt thou
abyde by this sayeng of thyne, that y
spirite is Christes vicar on earth?

Phil. My lord, it is not my sayeng, it
is a better learned mans then myne.
For I vse not to wryt mine owne say-
enges, but the notable sayenges of
o:her auncient wryters, as al the o:ther
be, where ye fynde the same wrytten.
And as I remember, it is in the sayeng
of S. Bernarde, and a sayeng that I
nede not to be ashamed of, neither you to
be offended, as my lord of Duresme &
my

my lorde of Chichester by their learning fol. 97.
can discerne, and wil not recken it euil
sayd.

London. No wil: why? take awayne the
first sillable, and it soundeth *Arius*.

phil. That is farre fetched in dede: yf
your lordship wil scan mens sayenges in
suche wise, you may synde out what you
lyst.

London. But to helpe this, I synde
moreouer writte with his owne hāde
in an other boke: In me Ioanne Philpotto,
ubi abundauit peccatum, superabundauit & gra
tia. That is: in me Iohn Philpot wher
synne did abound, grace hath super=
abounded. I pray you what superabou=
daunt grace haue you more thē other
men? So said Arius, that he had the a=
bundaunce of grace aboue al other.

phil. My lorde you nede not to be offen=
ded with that sayeng, more thē þ other,
for it is the sayeng of S. Paule of hym
selfe, and I did applye it to my selfe for
my comferte, knowyng that though my
synnes be huge and great in the syght
of God, yet is his mercye and grace as
boue them all. And cōcerning *Arius* and
his adherentes, I desye them, as it is
wel knownen, I haue written against
them,

Also

London. Also I lay to thy charge, that thou killedst thy father, & waitt accused of thy mother in her deathbed, as I can bring witness herof.

Phil. O lord, what blasphemy is this? hath your lordship nothing of truth to charge me wth, but (as I may speake it with your honours) such forged blasphemous lyes? If any of these cā be p^{ro}ued, I wil promise here to recant at Pauls crosse, what you wil haue me. I am so sure they are as great blasphemies, as may be objected agaynst any man: For my lordes, I pray you conside how my lord of London hath hitherto proceeded agaynst me. For in dede he hath none other but such pretended slanderous lies. **Chichest.** They be parorga: That is matters besyde the purpose.

Dur. My lord, I must nedes bid you fare well.

London. Nay my lord, here is a letter which your lordship I shall desire to heare of you goo. This man (being in my keeping) hath taken vpon him to write letters out of prison, and to peruerete a yong gentelman, called Maister Grene in my house (cal him byther) and hath made a false report of his examinacion, as you shall heare,
not

not being content to be cull him selfe, but to make others as bad as him selfe, he all to tare the letter, when he sawe my man went about to searche him. But yet I haue pieced it agayne together, and caused a copy to be written therof, and he read the to:rn letter bidding master Chzistofoloso, and doctor Morgan to marke the copy therof. fol. 92

The contentes of the letter was the examination of master Grene befoze the bishop of London, in the presence of master Feknam Deane of Pauls, and of dyuers others whose redy answers in the scriptures and in the doctors was wodered at, of the deane him selfe, and of many others, as master Feknam dyd report. And that he was first committed to doctor Chadsey, and after to doctor Dee the great conuiter, and to haue his meate from the bishops owne table. Now say you my lords: was this wel done of him, being my prisoner to write this? And yet he hath written as shamfully, that he was in doctors Chadseys keeping. now say you maister doctor Chadsey? is it not a shamfull lye?

Chad. yes my lord, he was neuer in my keeping.

London

Lord. Art thou not ashamed to write
suche shameful lres: come hither ma:
Hert Brene, did not I shewe you this
letter?

Great. yea so; soth my lord, you shewed
it me.

London. Howe thinke you my lordes?
Is not this an honest man to helpe
me, & to call my chaplayne a great co:
surer? my lord of Duresme smiled
therat.

phil. Your lordship dothe mystake all
things: this letter (as your lordship may
perceave & al other y haue herd y same)
was not wyrtē by me, but by a frend of
myne certyfyng me at my request, howe
master Brene sped at my lord of Eddes
hāde: & there is nothig in y letter y os
ther I or he y wrote it, nede to feare, but
that myght be wyrtē, as my repone.

London. Then tel me, who wrote it,
if you dare.

phil. No my lord, it is not my dewty to
accuse my frend: specially seying you
will take all things as to y worst. Neither
you shal neuer knowe of me, who wrote
it. Your lordship may se in y ende of y
letter, y my frend did wyrtē vnto me vpo
the occasion of my appeale, which I
haue made to y hole parlyament house,
about

about suche matters as I am wronge fol. 99.
fully troubled for.

London. I would see any hardy, to
put by thyne appeale.

phil. My lord I cannot tel, what God wil
worke: I haue writtē it, spede as it may.

London. My lord, I haue vsed him wth
much gentilnes, synce he cam to me;
howe sayst thou: haue I not?

phil. If to lye in the vilest prison in this
towne (being a gentilman and an arch-
diacon) and in a cole house by the space
of v. or. vi. weekes already, without fyre
or candel, be to be counted gentilnes at
your bandes, I must nedes say I haue
foude gentilnes. But there were neuer
mē so cruelly hādled as we are at these
dayes.

London. Id, what a varlet is this: besydes
this (my lords) euen yester day he
procured his man to bring him a blad-
der of blacke powder. I cannot tel for
what purpose I.

phil. Your lordship nedeth not to mis-
trust h^{is} matter, it is nothing but to make
ynke withall, for lacke of ynke, as I had
it before in the finges benche, whē my
leper toke away my inthorne.

London. And why shouldest thou goo a-
bout any such thig vnknowing vnto
me

me being thy keper: for I am thy ke-
per in this house, I tel the.

phil. My lord, because you haue caused
my pennar and ynkborne to be taken
from me, I wold yet sayne, þ my frendes
myght vnderstand what I lacke, not
that I intended to wryte any thing,
that I would be ascarde should come
to your syght.

*A great
kniffe,*

London. More then this my lordes, he
caused a pigge to be roasted, and made a
kniffe to be put betwene the skyn and
þ fleshe, for what purpose iudge you,
how sayst thou: dydest thou not so?

Phil. I can not deny but ther was
halfe a pig sent me, and vnder the same
a knyfe lyeng in the sawse, but for no yll
pourpose þ I know: your lordship may
iudge what you will. It was not to
kyl my selfe, nor none other as you
would haue men to beleue, for I was
neuer yet without a knife, synce I came
to prison therfore all these be but fals-
se surmises, and not wourh rehears-
fall.

London. I haue here to lay to his char-
ge (cheifest of al) his boke of þ report
of þ disputaciõ had in þ cõuoraciõ hou-
se, which is þ rankest heresy þ may be,
against

against the blessed sacrament of the al fol. 109
tare. Now say you M. doctor weston?
dyd he maintaine the same there stub
bornly or no?

weston. yea my lord, that he dyd, and
would neuer be answered. And it is
pyttee, that the same worshipful cōgre-
gation should be flandered with such
vnttrue reportes.

phil. You answered me in dede M. D.
(being then prolocutor) goodly, with
holde thy peace, and haue him to prison
and put him out of the house. I haue
red the booke, and I synde the repotte of
euery mans argument to be true in all
pointes. And yf ther be any fault, it is
because it setteth furth your doyngees to
fauourably, & nothyng lyke to that you
dyd vse me, being an archdiacon, & not
of the worst of the house.

weston. Thou art no Archdeacon.

phil. In dede M. D. ye haue among
you vnarchdiaconed me as nowe (I
thanke God of it) and that without all
order of lawe.

London. I pray you my lordes harken
what he writeth of him selfe, I red it
ouer this mornynge, and made a note
of it. He sayeth that D. Weston called
him frantike and mad man, and sayd

R 4 he

he Would go to Bethleheim .

phil. In dede my lord, so it pleased M.
weston to taunt at me, & saye his shame
ful pleasure: but yet I was no whyt the
more so, for al his sayenges, then Christ
was, when the Scribes and the Pha-
risies sayd likewyse he was mad, & that
he was possessed of a deuell, most blas-
phemously.

Duresme. My lord of London, I can
sary no longer. I must nedes byd you
farewel M. Philpot me thynketh you
haue sayd wel, that you will abyde in
the catholike fapth and in the catho-
like churche: I praye you so do, & you
shall do ryght well. And so he departed
with M. weston and M. Bulley.

Phil. I haue purposed so to do (how so
euer I speede) by Goddes grace.

Lond. I praye you my lord of Chiche-
ster, and M. prolocutor, and M. doctor
Morgane to cōmon with him, whiles
I bzing my lord of Duresme goyng
Christoferson. M. Philpot, I was ac-
quaynted with you at laome, yf you
be remeinbred, but you haue forgottē
me, and talked somwhat with you of
these maters, and I fynde you now
the same man as you were then, I
wylhe it were otherwyle. For goddes
sak

Take be confor[m]able to men that he better learned then you, and stande not in your owne conceit. fol. 101.

phil. Where as you cal me to rememb[er] braunce of acquaintaunce had at Rome, in dede it was so, though it were but v[er]y straunge on your parte to me warde beyng dryuen to necessitie.

Christo. you knowe the wo[r]lde was daungerous at that tyme.

Phil. Nothing so daungerous as it is nowe, but let that passe: where as you saye you finde me the same man I was then, I prayse God for that you se not me lyke a rede wanderyng with euerye wynde. And where as you would haue me folowe better learned men then my selfe: in dede I do acknowlage that you with a great meany other ar farre better learned then I, whose booke in respecte of learnyng I am not worthy to cary after you, but sayth and the wysedome of God consisteth not in learning only, & therfore S. Paul willetth that our faith be not grouded vpon the wysedome of man. If you can shewe by learnyng out of Goddes booke that I ought to be of an other sayth then I am, I will heare you & any other mā what so ever he be.

Christo. I maruel why you should dis

sent from the catholike church since
it hath thus long vniuersally ben re-
ceaued, excepte within this spue oꝝ sye
peares here in Englande.

Phil. I do not dissent from the true ca-
tholike church, I do only dissent from
the church of Rome, which yf you can
proue to be y catholike church of Christ,
I will be of the same also with you.

Christo. Wil you beleue S. Cyprian, yf
I can shewe you out of him, & *Ecclesia
Romana est talis ad quam perfidia accedere non
potest.* That the church of Rome is such
a one, vnto the which my beleue can
not appoche.

phil. I am sure you can not shewe any
suche sayeng out of S. Cyprian?

Christo. What wil you lay theron.

phil. I wil laye as muche as I am able
to make.

D. Morgan. Wyl you promise to recant
yf he shewe his sayeng to be true?

phil. My sayib shal not heng vpon no
doctours sayeng, further then he shal be
hable to proue y same by goddes worde

Christo. I wil go set the booke and shew
it him by and by, and ther withall he
went into the bishops studie & set Cy-
pria, and appointed out these wordes
in one of his epistles, *Ad Romanos autem*

quoniam

quorum fides Apostolo predicante laudata est nō **Fol. 102**
priest accedere perfidia. But vnto the Ro^s **Cipri. ad**
magis whose sayth by the testimony **Corne. vel**
of the Apostle is praysed: misbelefe cā **ad Ste**
haue no accesle. **pha.**

phil. These wordes of Cyprian do nos
thing proue your pretended assertion,
which is, that to the church of Rome
there could come no mysbelefe.

Christo. Good Lozde, no dothe: what
can be sayd moze playnly?

Phil. He speaketh not of the church of
Rome absolutely.

Christo. By God, a childe that can but
his grammar, will not deny that you
do, the woordes be so playne.

Phil. Sweare not **M. S.** but may Cyprianes
wordes with me, and I shall
make you to saye as I haue sayd.

Christo. I am no **D.** but I perceauē it
is but labour lost to reason with you.

London. And with that the **B.** of Lon-
don came in blowyng agayne, & sayd:
what: is my lozde of Chichester gone
awaye also? (for he euen a lytle before
departed also without any other wo: d
sayeng, but he must nedes be gone)
what is the mater you now stāde vpon?

Morgan. **M.** Christoferson hath shewed
M. Philpot a notable place for the au

thoritie of the church of Rome, and
he maketh nothing of it.

London. Where is þ place, let me se: by
my sayth here is a place alone. Come
hither sir, what say you to this? Nay
tary a lytle, I will helpe this place, w
S. Paules owne testimony the first
to the Romaynes, where he sayeth,
that their sayth is preached through
out the worlde, how can you be habile
to answer to this?

Phil. Yes my loide, it is sone answered
if you well consider all the wordes of
Cyprian: for he speaketh of suche as in
his tyme were saythfull at Rome, that
folowed the doctrine of S Paul, as he
had taught them, and as it was no-
tyfied throughout þ world by an epist
le, which he had written in the commē-
dation of they: sayth. With such as are
praysed of S. Paull at Rome, for folo-
ing the true sayth, mysbelese can haue
no place. And now if you can shewe, that
the sayth which the church of Rome
holdeth, is that sayth, which the Apost
le praysed and allowed in the Romains
in his tyme, then wil I saye with S. Cy-
prian. and with you, that infidelitie can
haue no place there, but otherwys it
maketh not absolutely for þ authoritie,
of

of the church of R. as you do mistake it. fol 103
Christo. you vnderstande Cyprian wel
in dede, I thynke you neuer red hym
in your lyfe.

Phil. Yes M. S. that I haue. I can
shewe you a booke noted wth mynt owne
hande: though I haue not red so muche
as you, yet I haue red somewhat. It is
shame for you to wast and wryth ^h doc-
tors as you do, to mayntaine a false re-
ligiō, which be altogether against you,
yf you take them aright, & yf your false
packing of the doctors together haue
geuen me and others occasion to loke
vpon them, wherby we fynd you many
full liars and mysepoiers of the auns-
eyent doctors.

Morgan. What wil you be in hāde to a-
lowe doctors now? they of your sect do
not so, I maruel therfore you wil a-
lowe them.

Phil. I do allowe them, in asynuche as
they do agre wth the scriptures: & so do al
they which be of ^h trueth, how so euer
you terme vs: & I praise God for ^h good
vnderstanding I haue receaved by thē.

Christo. What? you vnderstande not ^h
doctors: you may be ashamed to say it.

Phil. I thanke God, I vnderstāde thē
better thē you. for you haue *excommunicationem*

¶ 5 corais

wardis, the blindnes of hart, so þ̄ you vnderstande not truely, what you read, no more thē the wal here, as the taking of Cipriā doth wel declare. And afore god you are but deceauers of þ̄ people, for al your biag you make of learning: neither haue ye scripture or auncient docto: on your syde beyng truely taken.

Chribo. Why, al the docto: s be on our syde, & againſt you altogether.

Phil. Yea, so you say, when ye be in your pulpits alone, and none to answer you. But yf you wil come to cast accōptes w̄ me therof, I wil ventre w̄ you a recanſaciō, þ̄ I (as lytle syght as I haue in þ̄ docto: s) wil bring more authoritics of aunciēt docto: s on my syde, thē you shal be able for yours, & he þ̄ cā bring most, to him let the other syde yeld. Are you cōtent here with?

Chriſto. It is but foly to reaso w̄ you: you wil beleue no mā but your selfe.

phil. I wil beleue you or any other learned mā, yf you cā bring any thing worthy to be beleued. you cā not winne me w̄ vayne wordes frō my saythe. Before God ther is no truth in you.

Mer. What no trath, no truth: ha, ha, he

Phil. Except the articles of the Trinitie you are corrupt in al other thyges, & are
found

saūd in noīhing. *Morg.* What say you? *Fol. 104*

do we not beleue wel on h̄ sacrament?

Phil. It is the thing, which (among all other) you do most abuse. *Mor.* Wherin

I pray you tel vs? *Phil.* I haue tolde

you before this (M. S.) in h̄ cōuocaciō

house. *Mor.* yea mary: in dede you told

vs there very well, for there you fell

dōwne vpon your knees & fell to we-

ping: ha, ha, ha. *phil.* I dyd wepe in

dede, & so dyd Christ vpon Ierusalem, &

am not to be blamed therfore, yf you cō-

syder h̄ cause of my weping. *Mor.* What

make you your selfe Christ: ha, ha, ha.

Phil. No syr, I make not my selfe Christ:

but I am not ashamed to do as my M. &

saueour did to bewaile & lament your

insydelytie and idolatry, which I there

forſawe through tyrannye you would

bring agayne to this realme, as this

daye doth declare.

Morgan. That is your argument.

Christo. Wherin do we abuse the sacra-

ment, tel vs?

Pibl. As I may touche but one of the

least abuses: you minister it not in both

kyndes, as you ought to do, but kepe the

one halfe frō the people cōtrary to Chri-

stes institution.

Chri. why, is ther not as much cōtained

in one kind as in bothe? and what
nede is then to minister it in bothe
kindes?

phil. I beleue not so, for: yf it had, Christ
would haue geuen but the one kinde on
ly: for: he instituted nothig superfluous
and therfore you cannot say that the ho
le effect of the sacrament is aswell in
one kind as in both, synce the scripture
teacheth oherwise.

Christosor. What if I can proue it by
scripture, that we may minister it in
one kinde: the Apostles dyd so, as it
may appeare in the Actes of the Apost
les in one or two places, where it is
written that the Apostles contynued,
in orationibus & fractione panis, in prayers
and in breaking of bread, which is
ment of the sacrament.

Phil. Why master doctor, do you not
knowe, that S. Luke by making mentiō
of the breaking of breade meaneth the
hole use of the sacrament according to
Christes institution: by a figure which
you haue learned in grammer *metonymia*,
where part is mentioned, and the hole
vnderstanded to be done as Christ com
maunded it.

Christosor. Nay that is not so. For I can
shewe out of Eusebius in Ecclesi. hi.
110:18

foria, that ther was a man of God fol. 105
whom he named, that sent the sacra-
ment in one kind by a boy to one that
was sicke.

Phil. I haue red in dede, that they dyd
use to gyue that was left of the commu-
nion bread, to children, to maryners, &
to women, and so perauenture the boy
might cary a piece of that was left to h
sycke man.

Christofor. Nay as a sacrament it was
purposely sent vnto him.

Phil. Yf it were so, yet can you not pre-
cysely say, that he had not the cup mini-
stred vnto him also by some other sent
vnto him: but what though one mā did
use it thus, dothe it solow, that al men
may do the like? *S. Ciprian* noteth ma-
ny abuses of the sacrament in his time,
which rose vpo singular mens exāples:
as vsing of water in stede of wine, ther-
fore he sayeth *Non respiciendum quid aliquis
ante nos fecerit sed quid Christus qui omnium est
primus antea fecit & mandauit.* That is, we
must not loke what any man hath done
before vs, but what Christ first of all
men dyd and commaunded.

Christof. Hath not the church taught
vs so to vse the sacrament: and howe
do we know that Christ is, *Homusior,*
that

that is of one substance with the father, but by the determination of the church: how can you prove that otherwise by expresse wordes of scripture, and where fynde you *Homousios* in all scripture?

Phil. Yes that I do, in the first to the Hebrews, where it is written, *¶ Christ is the expresse ymage of Goddes owne substance, eiusdem substantiæ.*

Christo. Nay that is not so, it is there no more, but *expressa imago substantiæ* the expresse ymage of Goddes substance, and ymage is accident.

phil. It is in the text, of his substance, *substantiæ illius*, or of his owne substance, as it may be right wel interpreted. Besides this *¶* which Christ spake of him selfe, in *S. Iohñ* manifesteth the same saieing, *I & the father be one thing, Ego & pater unum sumus.* And where as you say *Imago* here is accident, the ancient fathers vse this for a strong argument to prove Christ to be God, because he is the very ymage of God, *Christo for.* yea do: is this a good argument, because we are the ymage of God, ergo we are God?

phil. We are not called the expresse ymage of God, as it is written of Christ, &
we

we are but the ymage of God by participation, and as it written in the Genesis, we are made to the lykenes and similitude of God. But you ought to knowe (M^r Christofo^rson) that there is no accedēce in God, and therfore Christe can not be the ymage of God, but he must be of the same substāce with God.
Christofo^r. Tulse.

Morgan. Dowe say you to the presence of the sacrament? will you stande to the iudgement here of your boke or no, or will you recant.

philpot. I know you go but about to carche me in words, yf you can proue y^e boke to be of my setting furth: lay it to my charge, when I come in iudgemēt.

Morgan. Speake, be you of the same mynd as this boke is of or no: sure I am you were once, oneles you becom an other maner of man thā you were.

phil. What I was you knowe, what I am, I wil not tell you now: but this I wil say to you by the way, that yf you cā proue your sacrament of the masse (as you nowe vse it) to be a sacrament, I will than graunt you a presēce: but first you must proue the same a sacrament, and after ward intreat of the presence.

Morgan. Doo, doo you doubt that it
is

is a sacrament?

phil. I am past doubting, for I beleue you can neuer be habile to proue it a sacrament.

Christofor. yea do: good Lord, doth not S. Austine call it the sacrament of the eutare. howe say you to that.

phil. That maketh nothing for: the probacion of your sacramēt, for: so be with other auncient writers do cal the holy communion or: the supper of the Lord, in respect that it is the sacrament of the sacrifice, which Christi offred vpon the altar of the crosse, the which sacrifice al y altars & sacrifices done vpon y altars in the old lawe did pfigure & shadow, the which partayneth nothing to yone sacrament, hanging vpon your altars made of lyme and stone.

Christofor. No doth: I pray you, what signifieth altar?

phil. Not as you shal see take it materially, but for: the sacrifice of the altar of the crosse. *Christo.* Where synd you it euer so taken.

Phil. yea that I do, in S. Paule to the hebrues. 13: wher he sayth *Habemus altare de quo nō est fas edere his qui tabernaculo deseruiū*, we haue an altare, of the which it is not lawfull for: the to eat, that serue
the

the tabernacle. Is not altare, ther taste fol. 107
for the sacrifice of the altare, and not
for the altare of lyme and stone?

Christo. Wel, god blysse me out of your
company. you are suche an obstinat
heretike, as I haue not heard the
lyke.

phil. I pray God kepe me from suche
blynd doctors, which when they ar not
hable to proue what they say, than they
fall to blaspheming (as you now do) for
lacke of better prose.

In the meane while the bishop of
London was talking with some other
by, and at lenght came in to supply his
part and sayd.

London. I pray you masters herken
what I shall say to this man: come hy
ther master Grene. And nowe syr
(poynting to me) you can not thinke
it sufficent to be naught your selfe,
but must go about to procure this
yong gentilman by your letters to do
the like.

Phil. My lord he can not saye that I
euer hitherto wrote vnto him, concern
ing any such matter, as he here can
testifie.

Grene. No, you neuer wrote vnto
me,

Q London

London. Why, is not this your letter which you dyd write concerning him?

Phil. I haue shewed your lordship my mynd concerning that letter already: It was not written to master Grene, neither he was priui of the writing therof.

London. So we say you then, yf a man be in an error and you knowe therof, what are you bound to do in suche case?

Phil. I am bound to doo the best I cā to bring him out of it.

London. If master Grene here, be in the like, are you not bound to refozme him therof yf you can?

Phil. Yes that I am, and will do the vttermoſt to my power therein.

The biſhop remembriſng him ſelfe thinking that he ſhould but ſhrewdly aſter his expectation be holpen at my mouth but rather confirmed in that which he called an error, ceſſed to proceede any further in his demaund, and called maſter Grene a ſyde, and before his regiſter red him a letter, I knew not the contentes therof: and therewith all gaue maſter Grene the booke of my diſputacion in the conuocation houſe. And afterward went a ſyde cōmoning
with

with master Christofors, leaning doo **Fol. 108**
for Morgan, master Harpessild, and
master Cosins, to reason with me, in
the hearing of master Brene.

Morgan. Master Whilpot I would aske
you, how old your religion is.

Phil. It is older than yours, by a thou
sand yeares and mo.

Morgan. I pray you, where was it fyla
ty o: fourthy yeares ago?

Phil. It was in Germany apparēt by
prestimonies of Huss, Jerome of Pra
ge, & Wyclene, who your generaciō a
hundred yeares ago and more did burne
for preaching the truthe vnto you: and
before their tyme and synce hath ben,
although vnder persecution it hath ben
put to sylence.

Morgan. That is a maruelus straḡe
religion, which no man can tell cer
taynly wher to fynd it.

Phil. It ought to be no maruell vnto
you, to see goddes truthe througb violēs
oppressed: so it hath ben from the
begynnyng, from tyme to tyme, as ye
appeareth by storyes, and as Christs
trewē religion is now to be sonnde
here in Englande, although hypos
crys hath by vyolens the vpper hande,
And in the Apocalypso you may se, it was

Morgan
ryghly
painted
eu,

propheſied, that the true church ſhould
be dryuen into corners, and into wyld
ernes, and ſuffer great perſecution.

Morgan. A, are you ſeen in the Apoca-
lyps: ther is many ſtrange thinges.

phil. If I tell you the truth, which
you are not hable to reſel, beleue it, and
daly not out ſo earneſt maters. Me
thinke you are liker a ſcoffer in a play,
than a reaſonable doctor to inſtruct a
man: you are bare arced and daunſe
naked in a net, and yet you ſe not your
owne nakednes.

Morgan. What (I pray you) be not
ſo quicke with me. Let vs talke a litle
more coldly together.

phil. I will talke with you as mylde-
ly as you can deſyre, if you wil ſpeake
learnedly and charytably. But yf you
goo about with rauntes to delude
the truth, I will not hyde it from
you.

Morgan. Why will you not ſub-
mit your iudgement to the learned
men of this realme?

phil. Becaufe I ſee they can bring
no good ground, wher vpon I may
with a good conſcience ſettle my ſay: the
more ſuerly, then on that which I am
now grounded by Goddes maniſeſt
word

Morgan. No do: that is maruel that so many learned men should be deceaued.

phil. It is no maruel by S. Paule: for he sayth, that not many wyse, neither many learned after the world, be called to the knowlage of the gospel.

Morgan. Haue you the alone the spirit of God and not we?

phil. I say not, that I alone haue the spirit of God, but as many as abide in the true faith of Christ, haue the spirit of God aswell as I.

Morgan. Howe know you, that you haue the spirit of God?

Phil. By the sayth of Christ which is in me. *Morgan.* I, by faith, do you so: I wene it be the spirit of the buttrye, which your felowes haue had, that haue ben burned befoze you, who were dronke the night befoze they went to theyr death, & I wene went dronken vnto it.

Phil. It appeareth by your communica-
tion, that you are better acquainted w
the spirit of the buttrye, then with the
spirite of God, wherfore I must nowre,
tell the (thou paynted wall and hypocry-
te) in the name of the lyuing Lord, whose

truth I haue told the, that God shall
rayne fyre and brymstone vpon suche
scorners of his word and blasphemers
of his people, as thou art.

Morgan. What, you rage now.

Phil. Thy folishe blasphemies haue com-
pelled the spirite of God which is in
me, to speake that which I haue said vn-
to the, thou enemy of all righteousnes.

Morgan. Why do you iudge me so?

Phil. By thine owne wicked wordes I
iudge of the, thou blind and blasphemous
doctor: for as it is writen, by thy
wordes thou shalt be iustified, and by thy
wordes thou shalt be condemned. I
haue spoken on Goddes behalfe, & now
hane I done with the.

Morgan. Why then I tell the *Philpote*,
that thou arte an heretike, and shalt
be burnt for thy heresy, & after wards
goe to hell fyre.

Phil. I tell the, thou hypocrite, that
I passe not this, for thy fyre and sa-
gors, neither (I thanke God my lord)
stand in feare of the same: my saythe in
christ shall ouercom the. But the hell
fyre which thou threatnest to me, is thy
poyson, and is prepared for thee, (unless
thou speedely repent) and for such hy-
pocrites

poetres as thou art.

Fol. 119

Morgan. What you speake vpon wyne:
thou hast typled well to day by lyke-
lyhode.

phil. So sayd the cursed generation
to the Apostles being replenished with
the holy gost, and speaking the wonder-
rous workes of God: they sayd they
were dronke whē they had nothing els
to say as thou doest nowe.

Morgan. Why I am hable to answer
the ywis, I trowe.

phil. So it semeth, with blasphemies &
lyes

Morgan. Nay euen with learning, say
what thou canst.

philpos. That appeared well at my
disputacion in the conuocation hous-
se, where thou tokest vpon thee, to an-
swere those few argumentes I was
permitted to make, and yet wast not
hable to answer one, but in thyne an-
sweres dyddest foble and wonder,
that the hole house was ashamed of
thee. And thy synall conclusion of all
thyne answers was, that thou couldst
answer me, yf I were in the scoles at
Oxforde,

D 4 What

Morgan. What dyd I so? thou belyest me.

Phil. I do not belye the, the booke of the report of the disputation beareth record thereto, and all that were present can tel (yf they list) thou saydest so. And I tel thee playne, thou arte not hable to answer y^e spirite of truthe, which speaketh in me, for the defence of Chyristes true religion. I am hable (by the myght ther of) to dryue thee rounde about this galarie before me. And yf it would please the Quenes maiestie and her counsell to heare thee & me, I would make thee for shame shyynke behynde the doore.

Morgan. Yea, would you so lo?

Phil. Thou hast the spirite of illusion & sophisirie, which is not hable to counteruayle the spirite of truthe. Thou arte but an Asse in the true vnderstanding of thinges pertaynyng vnto God: I cal the asse, not in respecte of malice, but in that thou fickest agaynst the truthe, & art voyde of all godly vnderstandyng, not hable to answer to that thou braggest in.

Morgan. Why, haue I not answered thee in al thinges thou hast sayd vnto me? I take them to recozde.

Phil. Aske of my felow whether I be a
these

these.

Fol. iii.

Cosm. Heerke, he maketh vs al theues.

phil. You knowe the phraſe of that Pro-
uerbe, that life wil holde with lyfe. And
I am ſure, you wil not iudge with me
againſt him, ſpeake I neuer ſo true.

And in this ſenſe I ſpeake it, the ſtrong-
geſt anſwer that he hath made agaynſt
me, is, that you wil burne me.

Morgan. Why, we do not burne you,
it is the tempoꝛal mē that burne you
and not we.

phil. Thus you would (as Pylate dyd)
waſhe your hādes of al your wicked doo-
ynges. But I praye you *inuocate ſeculāre*
brachium. Cal vpon the ſecular power to
be executioners of your vnryghteous
iudgementes. And haue you not a tytle
in your lawe, *De hereticis comburandis*, ſoꝛ
to burne heretikes?

Harpeſ. I haue heard you both a good
while reaſon together, and I neuer
heard ſo ſtoute an heretike as you are,
maiſter Philpot.

Cosm. Neither I in al my lſe.

Phil. you are not hable to proue me an
heretike, by one iot of Goddes woꝛde.

Harpeſ. you haue the ſpīte of arrogā-
ce, I wil reaſon with you no more.

And ſo he was departing, and *M. Coſm.*

O 5 ſing

sins also. And wisth that the bisshop and
Christoferson came in agayne, & sayd.
London. M. D. howe dothe this man
and you agree?

Morg. My lord, I do aske him where
his churche was fiftie yeares ago.

London. Are you not halfe agreed, as
one man sayd ones to tway partes, of
whom the one was equally disagre-
ping from the other.

Christo. My lord, it is but foly to rea-
son with him any further: your lord-
ship shal but lose tyme, for he is incur-
able.

London. Wel then, let his keeper haue
hym away. And with that D. Chadsey
led me a waye by the which we coulde
not passe, and therfore came backe a-
gayne through the bisshops chamber,
where al these doctours were clustred
together. And as I was passing, the
bisshop toke me by the gowne, & sayd,
Wot you what M. Christoferson tel-
leth me? I pray you (M. Christoferso)
rehearse the sentence in latin. And so
he dyd. The cōtentes wherof was, that
an heretike would not be wonne.

Christo. S. Paul sayeth. *Hæreticum homi-
nem post unam atq; alterā admonitiōē devota.*
Flee an heretike after once or twyse
war:

Warning.

Fol. 112.

All the Doc. yea my lord, it is best you
so do, and trouble your lordship no
more with him.

Phil. You must first proue me iustlye to
be an heretike, before you vse the iudges
mēt of S. Paul against me: for he spea-
keth of suche as holde opinion agaynst
the manifest worde, the which you can
not proue by me. And bycause you want
in your prose, and be hable to proue
nothyng against me, therfore you go a-
bout falsly to suppose me to be an heres-
tike, for the safegarde of your owne cou-
terfait honesties. But afore God you are
the heretikes, which so stoutly and stub-
burnly mayntayne so many thynges di-
rectly against goddes word, as God in
his tyme shall reuele. As I went out
of his chamber, the B. called me asyde,
and sayd.

London. I praye the in good sadnes,
what meanest thou by wytyng in the
beginning of thy Bible: *Spiritus est vica-
rius Christi in terris*, the spirit is the vicar
of Christ on the earth. Alas you haue
some special meanyng therof.

Phil. My lord, I haue none other mea-
nyng but as I haue tolde you already,
that Christ sence his Ascesion worketh
all

worketh al thinges in vs by his spirite,
& by his spirite doth dwel in vs. I pray
you my lord, let me haue my Byble wth o^r
ther lawfull booke & writings, which
you haue of myne: wherof many of the
be none of myne, but lent to me by my
frendes.

London. Your Bible you shal not haue,
but I wil perhaps let you haue an o^r
ther: & after I haue perused the rest,
you shal haue suche as I thynke good.

Phil. I praye your lordship the, that you
would let me haue candel lyght.

London. To what purpose, I pray you?

Phil. The nyghtes be long, & I would
fayne occupie my selfe about somewhat,
and not spende my tyme ydely.

London. You may then praye.

Phil. I can not wel saye many prayers
without lyght.

London. Can you not saye your pater
noster without a candle? I tel you sye,
you shal haue some meate and drynke
of me, but candel you get none.

Phil. I had leuer haue a candel then
your meate or drynke: but seyng I shal
not haue my request, the lord shalbe my
lyght.

London. Haue hym downe.

Chadsey. I wyl bryng him to his keeper
my

my lord. Maſter Philpot I wonder, fol. 113.
that all theſe learned men whom you
haue talked withall this day, can no-
thing perſwade you.

phil. Why M. doctor, would you haue
me to be perſuaded with nothing? Or
would you haue me build my ſayth vpon
ſand? what do you al bring, where-
by I ought by a ſufficient autoritie to
be perſuaded vnto you.

Chadſey. I am ſory you will ſo wilfully
caſt away your ſelfe. wher as you
might lyue worſhipfully: do you not
thinke other haue ſowles to ſaue as
well as you haue?

phil. Every man ſhall receaue according
to his owne doinges, ſure I am you
are diſceaued, and mayntayne a false
religion: and as for my caſting away,
I would my burning day were to mor-
rowe, for this delay is every day to dye
and yet not to be dead.

Chadſey. you are not like to dye yet, I
can tell you.

phil. I am the more ſory therfore. But
the wil of God be done on
me, to his glory
AMEN.

The examination of Iohn Philpot on Wed-
nesdaye the .4. daye of Decembre
before the B. of London, the B.
of Worcester, and the B. of
Bangor.

In the morning I was set downe
to the wardrobe adioynyng to the
chapel, and within a whyle after,
came thre of the B. chaplaynes vn-
to me, sayeng.

B. Chap. Maister Philpot, my lorde
hath sent vs vnto you, to desyre you
to come to masse, certisveng you, that
there is a doctoꝝ of diuinitie, a chap-
layne of my lordes, a notable learned
man, called doctoꝝ Chadsey, goyng to
masse. Therfore we also praye you
(good M, Philpot) be content to come:
it is euen hard hereby.

phil. I wonder my lorde would trouble
you, in sendyng you about this mater,
seyng he knoweth I am a man (by your
lawe) that can not heare masse, be cause
I stande excommunicate.

B. Chap. Your excommunication is but
but a contumacie, and my lorde will
dispense with you, yf you wil come.

phil. My lorde can not, for he is not
myne ordinarie, and I wil not seke any
such

suche thing at his haues. With this an **fol. 114**
swere they went their waye. And after
masse the B. called me before him into
his Chapel, and there in the presence of
his register (after he had said his mind,
bicause I woulde not come to masse)
recyted the articles, which he often ty-
mes before had done in that behalfe, wth
the depositions of the wytnesses, of wh^{ch}
some were not examined.

London. Sir, what can you now saye,
why I should not procede to geue sen-
tence against thee, as an heretyke?

Phil. Why my lorde, wil you procede to
geue sentence against me, before your
witnesse be examined: that is playne a-
gainst your owne lawe, as al your do-
ynges haue ben hitherto.

London. See what a foole thou arte in
the lawe. I nede not recite the deposi-
tions of the witnes, but yf I lyst. For
I knowe them wel ynough already.

Phil. It appeareth in dede, you may do
what you lyst.

London. Tel me I saye, whether thou
wilt answer or no: and whether yf
thou were absolued of thynne excommu-
nicatio, thou wouldest come to masse
or no?

Phil. I haue answered as muche as I
entende

entende to do, vntil I be called to law:
full iudgement: and as concerning my
conscience, I wil not make you God, to
sit there as yet: it is Goddes parte only
to be searcher of the heart.

London. Loke holwe foolishly he spea-
keth. Art thou God: and yet doest thou
not sit in thyne owne conscience?

phil. I sit not in myne owne conscience:
but I knowe it, and God there onely
ought to sit and no man else.

London. Thou art a naughtye felowe
and hast done muche hurte, and hast
seduced other pooze felowes here in
priso wth the, by thy cōforting of them
in their errours, and hast made them
reioyse and syng with thee.

phil. Yea my lorde, we shal syng, when
you and suche as you are, shall crye, we,
we, wo, wo, except you repent.

London. What an arrogaunt sole this
is: I wil handle the lyke an heretyke,
and that shortly.

phil. I feare nothyng (I thanke God)
you can do vnto me. But God shal de-
stroye suche as thou arte, and that short-
ly, as I trust.

Lond. Haue him away, this is a knas-
ue in dede.

phil. And I was had into y^e ward: obe-
gayne

agayne, by my keper : and within an fol. 156
howre after was sent for to come before
him, and the bishops of Worcester, and
Bangor.

Lond. Syr, I haue talked with you
many tymes, and haue caused you to
be talked with all of many learned
men, yea and honourable bothe tem=
porall and spirituall, and yet it auay=
leth nothing with you. I am blamed,
that I haue brought thee afoze so ma=
ny, for they say thou glozvest to haue
many to talke withal. Well, nowe it
lieth the vpon to loke to thy selfe, for
thy tyme drawith nere to an ende, yf
thou be not become confozmable. And
at this present we are sent from the
synod, to offer you this grace, that yf
you wil come to the vnitie of the chur=
che of Rome with vs, and acknowled=
ged the reall presence of Christ in the
sacrament of the altare, with vs : all
that is past shalbe forgotten, and you
receyved to fauour.

worcest. Whilspot, we are sent (as you
here haue heard by my lord of Londo)
fro the synod, to offer you mercepe, yf
you wil receiue it. And of good will I
beare you, I wishe you to take it whi=
les it is offered: and be not a singular
man

man agaynst a hole myltitude of lea-
ned men, which now in fasting and
prayer are gathered together, to yma-
gine thinges to do you good. There
haue many learned men talked with
you: why should you thinke your selfe
better learned thā them all: be not of
suche arrogancy, but haue humilitie
and remembre ther is no saluacion,
but in the churche.

Bangor He thinketh my lord hath
sayde wonderfully well vnto you,
that you should not thinke your selfe
so well learned, but other men are as
wel learned as you, neither of so good
wyt, but other be as wise as you: nei-
ther of so good memozy, but other
haue as good memozy as you. Therfo-
re mistrust your owne iudgement,
and come home to vs agayne. I
wis I neuer lyked your religion, be-
cause it was set furthe by violen-
ce and tyranny, and that is no to-
ken of true religion. And I was
that same maner of man then that
I am now, and a great meane mo.
Mary, for fear we held our peace, and
bare w^h tyme: wherfore M. Philpot,
I would you did wel, for I loue you
and

*The sanct
oken pro-
ueth your
religion
false.*

and therfore be content to come home *Pol. 116.*
with vs agayne, into the catholyke
churche of Rome.

Phil. Where my lorde as I maye be-
gynne first to answer you, that you say
that religion is to be misliked, which is
set forth by tyranny. I pray God you giue
not men occasion to thinke the same by
yours at this daye, which hath none o-
ther argument to stande by, but violēce.
Yf you can shewe me by any good suffi-
cient grounde, wherby to grounde my
conscience, that the churche of Rome
is the true catholike churche, wherunto
you cal me, I wil gladly be of the same;
otherwise I can not sone chaunge the rea-
ligiō I haue learned these many yeres.
Bingar. Where was your religion (I
pray you) a hundred yeres ago, that
any man knewe of it.

Phil. It was in Germany & in diuers
other places apparent.

Wincest. Iesus, wil you be stil so singu-
lar a man, what is Germany to the
hole worlde?

London. My lordes, I praye you
geue me leave to tell you, that I
sent for him to hear masse this mo-
ning, and wote you what excuse he
made vnto me: so, soth that he was at

Flank
how fyne
my lorde
is in dog-
ges elo-
quence.
If he had
come to
masse he
had ben
curfed in
dede,

curfed, alleggynge his owne shame: He
playeth as that varlet Latimer dyd at
Cambridge, when the vice Chaunceler
sent for him (who intended to haue ex-
communicated him for some of his he-
resies) and the chaunceler was com-
ing to his chamber, which as sone
as he herde that the chaunceler was
come, made answer that he was sicke
of the plague, and so deluded the chaun-
celer: euen so this man sayeth, he is
accursed, because he will not come to
masse.

worcest. My Lorde (I am sure) here
dothe behaue him selfe lyke a father
vnto you, therfore be admonished by
hym, and by vs that come now frend-
ly vnto you, and solowe your fathers
before you.

phil. It is forbidden vs of God, by the
prophet Ezechiel to solowe our fathers,
neither to walke in their commaundments.

worcest. It is written also in an other
place, *interroga patris*, aske of your fa-
thers.

phil. We ought to aske in dede our fa-
thers that haue more experieñce & know-
lage then we of Goddes will, but not
more to allowe them, then we perceaue
they agree with the scriptures.

worcest,

worcest. you wilbe a contentions mā, fol. 17
I see well : and S. Paule sayeth that
we neither the church of God haue no
suche custome.

Phil. I am not contentious, but for
veritie of my sayth in h which I ought
to contende with al suche as do impug-
ne the same without any iust obiection.
worcest. Let vs ry'e my lord, for I see
we shal do no good.

London. Nay I praye you tary, & hear
the articles I laie to his charge : and
after he had recited them, they arose ;
and afterwarde standing they reason-
ned with me a whyle.

worcest. M. Philpot, I am very sorre,
that you wilbe so singular : I neuer
talked with non yet of my diocese, but
after once cōmunicatiō had with me,
they haue ben cōtēsed to reuoke their
errours, & to teache the people, howe
they were deceaued, and so do muche
good, as you may yf you list. For as I
vnderstande, you were archdiacon of
Winchester (which is the eye of the B.)
& you may do much good in h cōtrey,
yf you would forsake your errours, &
come to the catholyke church.

Phil. Wher withal you so sone persua-
ded them to your will, I see not. Ex.

P 3 rout

some that I knowe I holde none, and
of the catholike church I am sure I
am.

worcef. The Catholike church doth ac-
knowledge a real presence of Ch:ist in
the sacrament, and so wil not you.

phil. That is not so. For I acknowledge
a very essential presence in the sacrament
duely used.

worcef. What a real presence?

Phil. yea a real presence by the spirite
of God, in the ryght administration.

worcef. That is wel sayd, and do you a-
gree with the catholike church also?

Phil. I do agree with the true catholike
church.

worcef. My lorde of London, this mā
speaketh reasonably nowe.

London. you do agree in generallities.
But when it shal come to the particu-
larities, you wil farre disagree.

worcef. Wel, kepe your selfe here, and
you shal haue other learned bishops to
common farther with you, as my lord
of Duresme, & my lorde of Chichester
(whome I beare say) you do lyke wel.

phil. I do lyke them as I do all other
that speak the truthe. I haue once
already spoken with them, & they founde
no fault with me.

werck. Praye in the meane season *fol. 118*
for grace to God.

Phil. Prayer is the comfortablest exercise
I feale in my trouble, and my conscience
is quiet, and I haue the peace
of mynde, which can not be the fruites
of heresye.

werck. We wil byd you fare wel, for
this tyme.

phil. After dyner, they called for me as
gayne, and demaunded of me, whether
I ment, as I spake before dyner, & not
go from it: to whom I answered, that
I would not go from that I had sayd.

werck. you sayd at my departing from
you before dyner, y^e yf we byd burne
you, we should burne a catholike mā.
Wil you be a catholike mā, & stande to
the catholike church?

Phil. I wil stande to the true catholike
church.

werck. Wil you stande to the catholike
church of Rome?

phil. yf you can proue the same to be y^e
catholike church, I wil be one therof.

werck. Byd not Christ saye vnto Peter
and to all his successours of Rome,
me, *Pasce oues meas, pasce agnos meos, fcede*
my shepe, fcede my lambes, which doth
signifie, that he gaue hym more au-

thozittle than the rest.

phil. That sayeng pertayneth nothing to the autoritie of Petre aboue others, but declareth what Christ requireth of his beloued Apostles, that they should with all diligence preache to the flocke of Christ, the way of saluacion, and that doth the iterracion of seding spoken to Petre only signifie. But the bishop of Rome lytle regardeth this spiritual seding, and therefore he hath ymagined an easyer waye, to make him selfe lord of the hole world, yea and of Goddes word to, and doth not fede Christes flocke, as Petre dyd,

worsh. Howe can you tell that?

phil. Yea I haue ben there, & I could not learne of al his countrey men, that euer he preacheth.

worsh. Though he preached not one way, he preacheth an other, by procuring good order for the thurche to be kepte in.

phil. I am sure that it wilbe his damnacion before God, that he leaueith that he is commaunded of Christe, and setteith furthe his owne decrees to deface the gospel.

worsh. It is the cuill lyuing that you haue sene at Rome, that causeth you to haue

haue this pl iudgement of the church fol 119
of Rome. I can not tary nowe w you
to reaso further of this mater. Howe
say you to the reall presence of the sa-
crament? wil you stand to that?

Phil. I do acknowledge (as I haue
sayd) a reall presence of the sacrament
in the dewe administracion therof, to
the worthy receauers by the spirite of
God.

mor. you adde now a great many mo
wordes the you did before, yet you say
more of the sacrament then a great
many will do. Thus they departed.

*After them came in to me, D. Chadsey &
D. Wright Archdeacon of Oxforde,
With a great many mo.*

Chadsey.
Master Philpot here is
maister Archdeacon of
Oxforde come to you, to
gyue you good counceel. I
pray you heare him.

Phil. I will refuse to heare none that
will counceel me any good, and if any
can bring any mater better tha I haue,
I wil sticke therunto.

wright. I would wyshe you (maister
P s Philpot)

Whilspot) to agre with the catholike church, and not to stand in your owne conceit, you see a great many of learned men agaynst you.

phil. I am (master doctor) of the vnswayned catholike church, and will lyue and dye therein: and yf you can proue your church to be the true catholike church, I wilbe one of the same.

wright. I came not to dispute with you but to exhortate you, here be better learned than I, that can censure you better than I.

Thy hart
knoweth
that thy
mouth
lyeth
Chad.

Chadsey. What p[ro]ofe would you haue? I wil proue vnto you our church to haue his being & foundatiō by ꝑ scriptures, by ꝑ Apostles & by the primatiue church confirmed wth ꝑ bloud of martirs and the testimony of al confessours.

phil. Gvve me your hand, master doctor: proue that, and haue with you.

Chadsey. If I had my booke here, I could sone proue it. I wil go sette som. & with that he went, & sette his booke of annotaciōs, saieing, I cannot bring my booke wel. Therfore I haue brought my booke of annotaciōs. And turned ther to a common place of the sacramēt, asking me whether ꝑ catholike church did not allowe ꝑ p[re]ses of
Christe

Christes body in the sacramēt or no? **Sol. 120**
I heare say you do confesse a real pre- *hangyng*
sence, but I wilbe hanged if you will *is to good*
abide by it, you will deny it by and by. *for thet.*

Phil. That I haue sayd I cannot deny,
neither intend not what soeuer you say.

Chadley. If there be a real presence in
the sacrament, than euill mē receyue

Christ: which thig you wil not graūt,
I am suer.

Phil. I deny the argument. For I do not
graunt in the sacrament, by transubstā-
ciacion any real presence, as you falsely
ymagyne. But in the dewe administra-
tion to the worthy receyuers.

Chadley. I wil proue y^e h^e cruel & wicked
men eat the body of Christ, as welas
the good men, by S. Austine here.

Phil. And in the beginning of his text,
S Austine seemed to approue his asser-
tiō, but I had him reade out to the en-
de, and there S Austine declareth that
it was *quodam modo*, after a certayn ma-
ner, the euill men receyued the body of
Christ, which is sacramētally only, in y^e
riter signes & not really, or in dede, as
the good doth. And thus al h^e doctores,
that you seme to bring in for your pur-
pose, be quite against you, yf you did vp
rightly way them.

Chad. By God you ar a subtil felow, se

se howe he would wrythe S. Austines
wordes.

phil. See who of vs wryeth S. Aus-
stine more, you or I which take his mea-
ning by his owne expresse wordes. And
seing you charge me of subtiltie, what
subtilty is this of you to say that you
wil proue your mater of the churche,
euen from the begynning, promysing
to shewe your booke therein, and when it
commeth to the shewing, you are ha-
ble to shewe none, and for want of prose
slip into a bye mater, and yet saynt in
the prose therof. Afore God you ar bare
arst, in all your religion.

Chadsey. you shalbe constrayned to
come to vs at lenght, whether you
wyl or no.

phil. Holde that argument fast, for that
is þ best you haue, for you haue nothing
but violence.

*The thursdaye after I was called in the
mornyng before the Archbishop of Yorke,
the B. of Chichster, the B. of Bathe, and
the B. of London, the B. of Chiche-
ster beyng fyrst come, began
to talke wyth me.*

affines

3. Thus
is mea
. And
, what
at you
urche,
ysyng
hen it
re ha:
prose
ynt in
bare

ed to
you

that
hing

the
rke,
and

I Am come of good will, to talke
with you, to instructe you what
I can, to come to the catholyke
churche, and to will you to mi-
strust your owne iudgement,
and to learne fyrste to haue humilite,
and by the same to learne of others,
that be better learned thē you. as they
did learne of suche as were they: bet-
ters befoze them.

phil. We must be all taught of God,
and I will with all humilitie learne of
them that will enforme me by Goddes
word, what I haue to do. I confesse I
haue; but lytle learning in respecte of
you, that both for your yeares, & great
exercyse, do excell therein: but sayth cō-
systeth not only in learning, but in sim-
plicyrie of beleuing that which Godes
word teacheth, therfore I wil be glad
to heare bothe of your lordship, or of
any other (that god hath reuealed vnto
by his worde) h true doctrine therof, &
thanke you, that it dothe please you to
take paynes herein.

Chiche. you take y first alleged amisse,
as though al mē should be taught by
inspiration, & not by learnyng. Howe
do we beleue the Gospel, but by the au-
thozitic of the church, and because the
same

Fol. 117.
Chiche.

same hath allotted it?

Phil. S. Paule sayeth, he learned not the Gospel by men, neyther of men, but by the revelatiō of Iesus Christ: which is a sufficiēt profe, y^e y^e gospel taketh not his authoritie of mā, but of God only.

Chicheſt. S. Paule speaketh but of his owne knowlage how he cam therto.

Phil. Aye he speaketh of the Gospel generally, which cometh not from mā, but from God, & that the churche must only teache that which cometh frō God and not mans preceptes.

Chicheſt. Doth not S. Austine saye, I would not beleue the Gospel, yf y^e authoritie of the churche dyd not moue me therto?

phil. I graūt that the authoritie of the churche dothe moue the vnbeleuers to beleue, but yet the churche geueth not the worde his authoritie: for the worde hath his authoritie only frō God, & not of man. Men be but disposers therof, for first y^e worde hath his beyng before the churche, and the worde is the foundation of the churche, and first is the foundation sure, before the buyldyng thereon can be sited fast.

Chicheſt. I perceaue you mistake me, I speake of the knowlage of the Gospel
pcl

pell, and not of the authoritie: for by **fol. 112**
the church we haue all knowledge of
the Gospel.

phil. I confesse that: for sayth cometh
by hearyng, and hearyng by the worde:
and I acknowledge, that God appoin-
teth an ordinary meanes for me to come
vnto knowlage nowe, and not miracu-
lously, as he hath done in tymes paste,
yet we that be taught by men must take
hede, that we learne nothing else but
which was taught in þe primatiue church
by reuelation. Here came in the B.
of Yorke, and the bishop of Bathe, and
after they had saluted one an other, and
commoned a whyle together, the Arch-
bishop of Yorke called me vnto them,
sayeng.

Yorke. Syr, we hearyng that you are
out of the waye, are come of charitie
to enforme you, and to bring you into
the true sayth, & to the catholike church
agayne, will yng you first to haue
humilitie, and to be humble, and wil-
lyng to learne of your betters, for else
we can do no good wyth you: and
God sayeth by the prophet. On
whome shall I reffe but on the hum-
ble and meke, and suche as tremble at
my worde. Nowe yf you will so be,
we

We wil be glad to traual with you.
phil. I know that humilitie is the dore
wherby we enter vnto Christ, & I thake
his goodnes, I haue entred in at the
same vnto him, & wil with al humilitie
heare whatsoeuer truth you shal speake
vnto me.

York. What be the maters you stāde
on, and require to be satisfiēd?

Phil. My lord, and it please your grāce,
we were entred in a good mater be-
fore you came, of the churche, and howe
we should knowe the truth, but by the
churche.

York. In dede that is the heade, we
nede to beginne at: for the churche be-
yng truly knowē, we shal soner agre
in the particuler thynges.

phil. If your lordships, can proue the
churche of Rome to be the true catho-
like churche, it shall do muche to per-
suade me towarde that you would haue
me inclyne vnto.

York. Why, let vs go to the definiti-
on of the churche, what is it?

phil. It is a cōgregation of people, dis-
persed throught the worlde, agreyng to-
gether in the worde of God, vsyng the
sacramentes and al other thynges ac-
cording to the same,

This

Yorke. This diffinitio is of many wordes, to no purpose. fol. 121.

Phil. I do not precisely diffyne the church, but declare vnto you what I thinke the church is.

Yorke. Is the church visible or invisible?

Phil. It is bothe visible and inuisible; the inuisible church is of all the electes of God only, the visible consisteth of bothe good and bad, vsing all thinges in sayth according to Goddes word.

Yorke. The church is an vniuersal congregacio of saythful people in Christ throught the worlde, which this word catholik doth wel expresse: for what is catholike elles, doth it not signifie vniuersal?

Phil. The church is diffined by S. Austen to be called catholike in this wyse. *Ecclesia ideo dicitur catholica, quia vniuersaliter perfecta est et in nullo elaudicat.* The church is called therfore catholike, bicause it is thoroughly perfyt, and halcyth in no thing.

Yorke. Nay it is called catholyke, bicause it is vniuersally receyued of all Chyztian nations, for the most parte.

Phil. The church was catholike
Q in

in the Apostles tyme, yet was it not vniuersally receyued of the world; but because their doctrine which they had receyued of Christ, was perfect and appointed to be preached and receaued of the hole world, therefore it is called the catholike sayth, & all persons receyving the same, be to be counted the catholike church. And S. Austine in another place writeth ad *Neophitos*, þ þ catholike church is þ, which beleueth a right. *Yorke*. yf you will learne, I wil shewe you by S. Austine, writing against the Donatistes, that he proueth the catholike church by two principall pointes, which is vniuersalitie, and succession of bishops in one apostolical sea from tyme to tyme. Nowe thus wil I make myn argumēt. The church of Rome is vniuersal, & hath had his succession of bishops from tyme to tyme, Ergo it is þ catholike church. Nowe answere you to this argumēt: *phil*. I deny the antecedent. That the catholike church is only known by vniuersalitie, & by succession of bishops. *Yorke*. I wil proue it. And with þ he brought furthe a booke, which he had noted out of the doctozs, and turned to his commō places therein of þ church & recyted one or two out of S. Aus

sten, & specially out of his epistle written
against y^e Donatistes. Here S. Au-
sten manifestly proueth, y^e y^e Donati-
stes were not the catholike churche, be-
cause they had no succession of bishops
in their opinion, neyther vniuersallite,
and the same force hath S. Aus-
tins argument against you.

phil. My lord I haue wayed the force
of that argument before now. And I
perceiue it maketh nothing against me,
neither it cometh to your purpose, for
I will stand to the tryall of S. Austine,
for the appbacion of the catholike chur-
che, where of I am. For S. Austine spea-
keth of vniuersalitie, ioyned with varia-
tie, & of faythful successours of Peter, be-
fore corruption came into the churche,
and so yf you can deduce your argumēt
for the sea of Rome now as S. Austine
might do in his tyme, I would say it
might be of some force, otherwise not.

Yorke S. Austine proueth the catho-
like churche, principally by succession
of bishops, and therfore you vndersta-
nde not S. Austine: for what I pray
you was the opinion of the Donatistes
against whom he wrote, can you
tell what contrey were they of?

phil. They were a certen secte of men as

Q^a fir

firming among other heresies, that the dignitie of the sacramentes, depended vpon the worthynes of the minister: so that if the minister were good, the sacrament which he ministred were awaylable, or els not.

Chichef. That was their error and they had none other, but that. And he red an other authoritie of S. Austins out of a booke, which he brought euen to the same purpose, that the other was.

Phil. I challenge S. Austine to be with me thoroughly in this poynte, and wil stand to his iudgement, takyng one place with an other.

Chichef. If you wil not haue the church to be certen, I praye you by whom wil you be iudged in maters of conuouersy.

Phil. I do not deny the church to be certen: but I deny that it is necessarily tyed to any place, longer then it abideth in the word, and for all maner of conuouersies the word ought to be iudge.

Chichef. But what yf I take it one way, and you an other, howe than?

Phil. S. Austen sheweth a remedy for: that, & willerth *quod vniu* *locus per plu*

va intelligi debeat, that one place of the fol. 123.
scripture ought to be vnderstanded by
the mo.

York. How answere you to this argu-
ment: Some hath a knowen successiō
of bishops, which your church hath
not: Ergo that is the catholik church
and yours is not, because ther is no
such successiō can be proued for your
church.

phil. I deny (my lord) that succession of
bishops is an infallible point to knowe
the church by: for there may be a suc-
cession of bishops knowen in a place,
and yet there be no church, as at Antio-
che and at Jerusalem, and in other
places, wher the Apostles abode as
well as at Rome. But if you put to the
succession of bishops, succession of doc-
trine with all (as S. Austine doth) I
will graunt it to be a good profe for
the catholike church, but a locall suc-
cession only is nothing rayleable.

York. You will haue no church then
I se well.

phil. Yes my lord, I acknowledge
the catholik church, as I am bound by
my Crede, but I can not acknowledge
a false church for the true.

Chisbest, Why is ther twoo catholike
A 3 church

churches then?

philpot. No I knowe ther is but one
catholike church, but there haue ben
and be at this present, that take vpon
the the name of Christ & of his church,
which be not so in dede, as it is writen,
that there be that call them selues As
Posiles and be not so in dede, but the si
nagoge of Sarhan, and lycers. And
nowe it is with vs, as it was with the
two women in Salomons tyme, which
lay to gether, and the one suppressed
her child, and after went about to cha
lenge the true mothers childe.

Chichef. What a babling here is
with you now: I se you lacke tu
militie. you wil go about to teach,
and not to learne.

philpot. My lordes, I must desire you
to beare with my hastie speche, it is my
infirmite of nature, all that I speake
is to learne by, I would you did vnder
stand all my mind, that I might be sa
tisfied by you, through better authori
tie.

Chichef. My lord, and it please your
grace, turne the argument vpon
him which you haue made, and let
him shewe the succession of bishops
of

of his church, as we can do. *Heto say.* fol. 114
you: can you shewe the succession of
bishops in your church from tyme
to tyme? I tell you, this argument
troubled docto: Ridley, so sore that he
could neuer answer it, yet he was a
man well learned, I dar say, you will
say.

phil. He was a man so learned, that
I was not worthy to cary his booke
for learning.

Chichest. I promise you he was neuer
hable to answer that, he was a man
that I loued well and he me. For he
came vnto me diuers tymes being in
prison, and conferred with me.

philpot. I wonder my lord, you should
make this argument, which you would
turne vpon me, for the tryal of my church,
wherof I am, or that you would
make bishop Ridley so ignorant that
he was not hable to answer it, since
it is of no force. For behold, first I
denyed you that locall succession of
bishops in one place is no necessary
point alone to proue the catholike church
by, & that which I haue denyed, you
can not proue, and is it then reason
that you should put me to the tryall of
that, which by you is vnproued and of

no force to conclude against me?

Chicheſt. I ſee my lordes we do but loſe our labours, to reaſon with him, he taketh him ſelfe better learned than we.

Phil. I take vpon me the name of no learning, I boſt of no knowledge, but of faith and of Chriſt, and that I am bound vndoubtedly to know, as I am ſure I doo.

Chicheſt. Theſe heretikes take vpon the to be ſure of all thinges they ſtand in. you ſhould ſay rather with humilitie, I truſt I knowe Chriſt, than that you be ſure therof.

Phil. Let him doubt of his faith, that liſteth: God giue me alwayes grace to beleue that I am ſure of his faith and ſauoure in Chriſt.

Baſhe. Howe will you be hable to anſwere heretiks, but by ſ determinatiõ of the knowne catholike church?

Phil. I am hable to anſwere al heretikes, by the worde of God, and cõvince them by the ſame.

Chicheſt. Howe arrogantly that is ſpoken: I dare not ſay ſo.

Phil. My lord I pray you beare with me, for I am bold in the truth ſede, and I ſpeake ſome what by experience, that I haue

haue had with heretykes, and I knowe fol 123
the Arrians be the subtillest that ever
were, and yet haue I manifest scriptu-
res to beat them downe with all.

Chiche. I perceaue nowe you are the
same manner of man, I haue heard of,
which will not be satisfied by lear-
ning.

Phil. Alas my lord, why do you say so?
I do desire most humbly to be taught,
if ther be any better way, that I shoulde
learne, and hitherto you haue shewed
me no better. Therefore I pray your lord-
ship, not to misiudge without a cause.

Baile. If you be the true catholike
churche, than will you hold with the
reall presence of Christ in the sacra-
ment, which the true churche hath e-
uer mayntayned.

phil. And I (my lord) with the true chur-
che do holde the same in the dewe ma-
nifestacion of the sacramēt, but I desire
you my lord, ther may be made a better
conclusion in our first mater, before we
entre in to any other, for if the churche
be proued, we shall sone agre in the
rest. In this meane while my lord of
Yorke was turning his boke for mo
places, to helpe forthe his cause.

Yorke. I haue found at lenth, a very
nota:

notable place which I haue looked for
all this while of S. Austine, *de simplicia
ate credendi.*

Clicheff. It is but folly (my lord) that
your grace do reade him any mo places
for he esteemeth them not.

Phil. I esteeme the in as muche as they
be of force, as your lordship dothe heare
me deny no doctores you bring, but re-
quire the true application of them, ac-
cording to the writers meaning, as by
his owne wordes I do proue.

York. I wil reade him the place, and
so make an ende. After he had red the
sentence he said, that by so w^{re} speciall
pointes here S. Austine proueth the
catholike church. The first is by þ con-
set of al nations, þ scōd by the Aposto-
like sea, the thryd by vniuersalitie,
& the fourthe by this word catholike.

Clicheff. That is a notable place in
dede, and please your grace.

philpot. I pray you my lord of what
church doth S. Austine write the same?
of Rome or not?

York. yea he writeth it, of the church
of Rome.

philpot. I wil lay with your lordship
as muche as I can make, it is not so.
And let the boke be sene,

What

Baibe. What arte thou hable to lape, fol 126
that hast nothing?

York. Dothe he not make mention
here of the Apostolike sea, wherby he
meaneth Rome.

Phil. That is very straitly interpreted
my lord, as though the Apostolike sea,
had ben no where els but at Rome.
But let it be Rome, and yet shal you ne
uer verifysc þ same, onles all þ other cō
dicions do go ther with, as S. Austine
dothe procede withall, wherof none ex
cept the Apostolike sea, can now be ve
rified of the churche of Rome. For the
saythe which that sea now maintayn
eth, hath not the consent of all nations
neither ever had, besydes that it can not
hane the name of catholyke, because it
diffreth from the catholyke churches,
which the Apostles planted almost in
all thinges.

York. Saye he goeth about here to
proue the catholyke churche by vniuer
salitie. And howe can you shewe your
churche to be vniuersall syltpe oꝝ an
hundred yeres ago?

phil. That is not material, neither any
thing against S. Austyne. For my chur
che (wherof I am) were to be counted
vniuersall, though it were but in x. per
sons

sons, because it agreeth with the same
that the Apostles vniuersally did plaie.
York. I perceyue you are an obsti-
nate man in your opinion-, and will
not be taught. Wherefore it is but lost
labore to talke with you any longer,
you are a member to be cut of.

Chichest. I haue heard of you before,
howe you troubled the good bishop. of
Winchester before, and nowe I see in
you, that I haue heard.

Phil. I trust you see no euill in me by
this, I desire of you a sure ground to
bui. d my sayth on, and if you shewe me
none, I pray you speake not yll of him,
that meaneth well.

Chichest. Thou arte an impudent se-
low, as I haue commoned with all.

Phil. That is spokē vncharitably (my
lord) to blaspheme him whom you can
not iustly reprove.

Chichest. Why you are not God, blase-
phemy is counted a rebuke, to Gods
ward and not to man.

phil. Yes it may be as wel verified
of an infamy layed to man, speaking
in Goddes cause, as you nowe do laye
vnto me for speaking frely the trueth
afore God, to mayntayne your vayne
religion, you are voyde of all good
ground

grounde. I perceyue you are blinde fol 117.
guydes and leaders of the blind, and
therfore (as I am bound to tel you) vea-
rye hypocrites, tyrānously persecuting
the truith, which otherwise by iust or-
der you are hable to do by no meanes.
your owne doctors and testimonyes
which you bring, be evidently a-
gainst you, and yet you wil not see the
truith.

Chicheſt. Haue we this thanke for
our good will, comming to instructe
thee?

phil. My lordes, you must beare
wth me, synce I speake in Chyestes cause,
and bicause his glory is defaced and
his people cruelly and wrongfully s^t. in
by you, bicause they will not consent to
the dishonour of God, to hypocrisie
with you. yf I told you not your fault, it
should be required at my handes in the
day of iudgement, therfore knowe you
(ye hypocrites in dede) that it is the
spirite of God that telleth you your syn-
ne, and not I. I passe not (I thanke
God) of al your crueltie, God forgene
it you, and gyue you grace to repent,
And so they departed,

The

The same day at night before supper, the
bishop sent for me into his chappel in the
presence of Archdeacon Harpessild &
doctor Chadsey, in the presence of o-
ther his Chaplayns, and his
seruantes.

MAfter Whilpot, I haue (by
sundry meanes) gone a-
bout to do you good, and
I maruaile, you do so litle
considre it. By my truthe
I can not tell what to say to you. Tel
me directly, whether you wilbe a con-
sozmable man or no, and wher vpon
you thisly stand.

Phil. I haue told your lordship of-
ten tymes playne ynough, where on I
stand chiefly, requiring a sure proband
of the church wherunto you cal me.

Harpes. S. Augustine writting against
the Donatistes declareth foure special
notes to knowe the church by, the co-
sent of many nations, the faith of the
sacraments confirmed by antiquitie,
succession of bishops, & vniuersalitie.

London. I pray you master Archdeaco
fett the booke hither, it is a notable
place, let him se it. And the booke was
brought, and the bishop red it, demaun-
ding

bing holwe I could answere the same. fol 122

Phil. My lord I like S. Austins four points for the tryal of the catholik church, wherof I am. For it can abide every point therof together, which yours can not doo.

Harpes. Have not we succession of bishops, in the sea and church of Rome? wherfor then do you deny our church to be the catholike church?

Phil. S. Austine doth not put succession of bishops only to be sufficient, but he addeth the vse of the sacramentes, according to antiquitie, and doctrine universally taught and receyued of most nations from the beginning of the primitive church, the which your church is far from. But my church can avouch all these better then yours: therfore (by S. Austins iudgement which you here bring) myne is the catholike church, and not yours.

Harpes. Chad. It is but sely (my lord) for you to reason with him, for he is irrecuperable.

Phil. That is a good shift for you to runne vnto, when you be confounded in your owne sayenges, and haue nothing els to say, you are evidently deceived.

seyued, and yet will not see it, when it
is layd to your face.

*Here ende as many of Iohn Philpots ex-
aminations, as came to the printors han-
des, and as sone as the rest may be come by,
thou shalt haue it, good reader, by the Will
of God. In the meane tyme refresh thy
selfe with this, praising God for the
perseuerance of this cōstaunt
learned martir, and praye
hartty for the rest of
Christes poore af-
flicted church.*

Geue God the glorye.

Iesus is God with vs.

An Apologie of Io

han Philpot written for sputing vpon an
Arrian, with an inuective against the Ar
rians (the very natural chyldren of An
tichrist) with an admonition to all
that be saythfull in Christ, to be
ware of them, and of other
late sprong heresies, as of
the most enemies
of the Gospell.

I Am amazed and do tremble both
in bodie and soule, to hear (at this
daye) certen men, or rather not
men, but couered with mannes
shape, persons of a beastly vnder
standing, who after so many and ma
nyfolde benefites and graces of our
Lorde God and salueour Iesus Christ,
manifested to the hole worlde, and co
firmed with so euident testimonies of
the Patriarches, Prophetes and Apo
stles, approued by woderous signes
and vndoubted tokens, declared to be
both God and Man, by the spirite of
sanctification, the eternall sonne of
God with power, the very expresse p

Rom. 1.

Hebr. 1.

A image

mage of the substance of the father,
 and reuealed vnto vs in these later ty-
 mes, in the fleshe boꝛne of the seede of
 Dauid, in þ which he hath taught vs
 truly, and maruelously finished the
 mysterie of our saluation: and is ascē-
 ded in bodye into heauen, frō whence
 his diuinitie abased him selfe foꝛ our
 glorie, and sitteth in equall power at
 the ryght hande of the father in his e-
 uerlasting kingdome: notwithstanding
 are not ashamed to robbe this e-
 ternal sonne of God, & our most mer-
 ciful saueour of his infinite maiestic,
 and to plucke him out of the glorious
 thꝛone of his vnspeakable deitie.

O impietie of all others most de-
 testable, O infidelitie moꝛe terrible
 then the palpable darkenes of Egypt.
 O flaming pyꝛebꝛandes of hell, as I
 may ble the termes of the Prophet
 Esay, against suche apostatas, was
 it not ynough foꝛ you to be greuous
 vnto men by so manifolde sectes & he-
 resies, diuiding your selues frō Chri-
 stes true catholike church, as neuer hē
 therto hath ben hearde of any hereti-
 call segregation, but will also be mo-
 lest vnto my God the eternall sonne
 of God: What hart maye beare suche
 blas-

Esa. 7.

The Arri-
 ans haue
 manye her-
 esies.

blasphemie? what eye maye quietly
beholde suche an enemye of God?
What membre of Christ maye aloswe
in any wyse, suche a membre of the de
uil? What Christian may haue felow
ship with suche ranke Antichristes?
Who hauing the zeale of the glorie of
God in his hart, can not burst out in
teares and lamentacions to heare the
immortal glorie of the sonne of God
rode vnder þe fete, by the vyle sede of
the serpent: whose heade by his eter
nal Godhead he hath beaten downe,
and therfore now lyeth byting at his
hele, lurking in corners, but he shalbe
crushed in peces vnto eternal woo, af
ter he hath speewed out al his venome,
for brighte is the glorie of our God
and Christ, than it maye be darkened
by al the rowte of the prince of darke
nes, who dwelleth in the lycht which
is vnappocheable, although these dead
dogges do take vpon them with their
corrupt sight to pearce, and blemishe
the same so their owne blinding for
euer.

Gen. 3a

Of the good king Ezechias after he
had heard the blasphemies that Rab
saces vttered against the liuing Lord,
tare his roial garmentes in peces, in

Act. 14.

Phil. 2.

testimony of the sorow he had concey-
ned for the same, shall we be stil at the
blasphemous barkinges against our
Lorde, and shewe no token of indigna-
tion for y^e zeale of his glorie: yf Paule
and Barnabas perceyving the people
of Listris, to take the honour of God
and attributing the same to creatures
rent their garmētes, in signification
that we all shoulde declare (by some
outwarde meanes) the lyke sorow,
when we heare or see the lyke blasphe-
mie, howe maye we with patience a-
byde to heare the robberie of the ma-
iestie of our Christes equalitie with
God, who (as saint Paule witnesseth)
thought it no robberie to be equal wth
God: what faythful seruaunt can be
content to heare his maister blasphe-
med. And yf perchaunce he shewe any
iuste angre therfore, al honest men do
beare with his doyng in that behalfe:
and can not you good (christian bre-
thren and systerne) beare with me,
who for the iuste zeale of the glorie of
my God and Christ (beyng blasphe-
med by an arrogaut, ignoraunt and
obstinatlye blinded Arrian, makynge
hym selfe equal with Christ, sayeng
y^e God was none other wise in Christ.
than

thā God was with him, making him
but a creature as he was hym selfe,
baunting to be without synne as
wel as Ch:ist) dyd spit on him: Partly *The cause
why I did
spit.*
in declaracion of that sorowe which I
had to heare suche a proude blasphe-
mour of our saueour, as also to signi-
fie vnto other there present whom he
went about to peruert, that he was a
person to be abhorred of al christians,
and not to be companied with al. yf
this my fact seme to some, that iudge
not al thinges according to the spirit
of God, vncharitably: yet let them
knowe, that God (who is charitie) allo-
wed the same. For it is w:itten in the *Luke. 12.*
Gospel, that Ch:ist came not to set vs
at peate with men in the earth, but at
diuision, and that is for his cause and
truthe. And who so euer wil not abide
with Ch:istes church in the truthe,
we ought not to shewe the pointes of *Math. 12.*
charitie vnto any suche, but to take *1s.*
him as an heathen and a publicane.
yf any man (sayeth S. Iohn) bring *2. Ioh. 1.*
not vnto you this doctrine which I
haue taught you, saye not God spede,
vnto him, for who so sayeth God spede
vnto suche a one, is partaker of his e-
uel doinges. Consider you therfore,

1. Cor. 6.

Gal. 1.
Rom. 9.
1. Ioh. 5.

that haue loue and felowſhip with ſuche, that the ſame dampnation ſhal fal vpon you therfore, as is delue to wicked heretikes. God wil haue vs to put a difference betwixt the cleane & vncleane, and to touche no vncleane perſones: but to go out from them. And what is more vncleane than inſidelitie: who is a greater inſidele thā the Arrian, who ſpoyleth his redeemer of his honour, and maketh him but a creature: What felowſhip is there betwene light and darkenes: what concord can ther be betwene Chriſt & Belial: Neuer was there more abominable Belials than this Arrians be. The ignorant Belials worſhipped the creatures for the creatour. But theſe peruerſe Arrians do worſhip Chriſt (who is the creatour of al thinges, by whom as S. Paule testiſieth, both in heauen and in earth al thinges viſible and inuiſible were made, who is God bleſſed for euer, and as S. Iohn witneſſeth, very God and lyfe euerlaſting) but as a creature lyke vnto themſelues: what chriſtia tongue may cal him to be a good man, that denyeſh Chriſt to be ꝑ author and worker of al goodnes, as the Arrian dothe: Wo be vnto

to them (sayeth the prophete) that call
 euil good and good euil. Judge ther-
 fore vprightly (ye child:en of men) &
 condemne not the iuste for the vn-
 righteous sake, neyther by any mea-
 nes seme to allowe either in wo:de o:
 dede the wicked, who saye ther is no
 God: for they that honour not y^e sonne *Iohan. 5.*
 honour not the father: and he y^e hathe
 not the sone, hath not the father. And
 yf we beleue in God, we must also be
 leue in Ch:ist: for y^e father & he be one. *Iohan. 14*
 And none in the spirite of God can de-
 uide Ch:ist, fro the substance of God
 the father, onles a natural sonne may
 be of an other substance, than his fa-
 ther, which nature dothe abhorre.

Who can abyde the eternall genera-
 tion of the sonne of God to be de-
 nied, synce it is w:itten of him, his ge-
 neracion who shalbe able to declare? *Esa. 53.*

Is ther any true christia hart that
 grudged not at suche say'bles blaspho-
 mours? Can the eye, eare, tongue, or
 the other senses of the body, be cotene
 to heare their creatour blasphemed, &
 not reppned: Should not the mouth de-
 clare the zeale of his maker, by spit-
 tynge on him, that dep:aueth his diu:

Apoc. 3.

Ioh. 1.

Gala. 4.

ne manifeste, which was, is, and shal be
God for ever: yf God (as it is menti-
oned in the Apocalipse) wil speake pro-
phesies out of his mouth, suche as be
neither hotte nor colde in his word,
why maye not than a man of God,
spite on hym that is worse than an
hypocrite, enemye to the godhead ma-
nifested in the blessed Trinitie, which
wil in no wise be perswaded to the co-
trarie: yf Christ with a whippe drive
out of temple suche as were prophane
ners therof, ought not the seruant of
God (by some lyke outward signifi-
cation) reprove the villanie of those
as go about to take awaye the glorie
of him, that was the buylder of the te-
ple: yf there were as muche zeale in
men of the truth, as there is talkative
knowledge, they would neuer be offen-
ded with that, which is done in the re-
proche and cōdemnation of frowarde
ungodlye men, whome nothing can
please but singularities and divisions
from the church of Christ, which
ought to be the mother and mistres
of vs al to leade vs, into al true know-
ledge of the word of God, and not ym-
agine by ignorance, takyng of word
of God, dayly an other Gospel and an
other

other Chriſt, as euery ſect dothe, ſepa-
rating the ſelues fro Chriſtes ſpoule,
which is the ſame that is the accompliſh-
ment of truthe, hitherto neuer
knewe. O inſatiable curioſitie: O ar-
rogant ſelfe lone, the original of al
theſe heresies: O peſtilent canker of
thyne owne ſaluation: O Arrian, the
ryght inheritor to Lucifer, y would
exalte his ſeate and be lyke to the hy-
ghell, whole ſal ſhalbe lyke, where the
lynne is equal. yf God dyd hyghly al-
lowe the miniſter of Epheſus, ſoz that
he could in no wiſe abyde ſuch as ſaid
they were Apoſtles and were not in-
dede, howe maye any laſe vncharita-
blenes vnto me, which ſoz the loue of
my ſwete Chriſt, do abhorre al phan-
taſtical Arrians in ſuche ſorte, as al
men ought to do, that loue the ſonne
of God vnſaynedly: yf Moſes be co-
mended by the ſcriptures, ſoz cry-
ing an Egyptian, that dyd iniurie
to one of the people of God, howe may
he iuſtly be blamed, which dyd ſpit at
him that doth ſuche iniurie and ſacrile-
ge to the ſonne of God, as to plucke
him from his eternal and propre gods
head: was there euer creature ſo vni-
kynde: was there euer man ſo ſenie-

Ephes. 1. 1

Eſay. 14.

Apoca. 2.

Act. 8.

Apoca. i.

various, to stryue against the glozy of
his glorifier: was there euer heretike
so bolde and impudent, as the Arrian
is, y^e durst take fro the sone of God, y^e
glorie which he had with the father
fro the beginning: yf Christ be the be-
ginning, & ending of all thing (as he te-
stifyeth him self to S. Iohn) how may
he be but a creature like vnto others?
who may dissemble such blasphemie,
y^e hath any sparke of y^e spirite of God?
who may heare with patience y^e right
wayes of the Lorde peruerced by these
deuillish holie Arrians, & hold his peace?
A lyncely sayth is not dome, but is al-
wayes ready to resist the gainesayers
as Dauid sayth. I haue beleued & ther-
fore I haue spoken. Speake than you
that haue tonges, to prayse & confesse
against these Arrians: raise your voice
lyke a trumpet, that the simple peo-
ple maye beware of their Pharisaic-
al venome, and be not deceaued as
now many are vnwares of simplici-
tie. Suffre them not to passe by you
vnpointed at, yea yf they be so stout,
that they will not cease to speake a-
gainst God our sauour and Christ
(as they are al newe baptised enemi-
es therto) refraine not to spit at suche
ino:z

inozddate swyne, as are not ashamed
to tread vnder their fete the precious
godhead of our saucour Iesus Christ.
Our God is a gelous God, and requi-
reth vs to be zelous in his cause. If
we can not abyde our owne name to
be euell spoken of, without great indig-
nation, shall we be quiet to heare the
name of our God defaced, and not de-
fend any signe of wrath against the?
It is writte, be angry and synne not.
A man than maie shewe tokens, of an-
gre in a cause, which he ought to de-
fende, without breache of charitie.
The prophet Dauid sayeth, that I not
hate them (O Lorde) that hate thee: &
vpon thynne ennemyes shall I not be
wrathful: I wil hate them with a per-
fect hatred, they are become myne ene-
myes. Aaron (bycause he was not
more zelous in goddes cause, whan he
perceiued the people bent to ydolatry)
entred not into the lande of promyse.
God loueth not luke warme soulers,
in þ batel of sayth, but suche as be
earnest and violent, shall inherite his
kyngdome. Therfore S. Paule bid-
deth vs to be seruent in spirit, & yet
are to colde in these dayes of y con-
flict
of

Psal. 138.

*The gos-
pel pure in
K. Edw.
dayes,*

of the gospel, as wel against these arch
heretiks, as others wherof there be
at these daies, stirred vp by the Deuill
an infinite swarme to the ouerthrow
of the gospell, if it were possible. I ex-
hort you, not to iudge that euil, which
God highlie commedeth: But rather
to pray, that God will geue you the
lyke zeale, to withstande the enemies
of the gospel, neyther to haue any ma-
ner of felowship with these Antichri-
stes, whom the deuill hath written out
in these dayes, to defyle the Gospel,
which go aboute to teache you any o-
ther doctrine, than you haue receyued
in kyng Edwardes dayes, in the whi-
che (prayed be God) al the syncretitie
of the gospel was reuealed according
to the pure vse of y^e p^rimitive church,
and as it is at this present of the trew
catholike church allowed th^rough the
wo^rlde. The spirite of God the holye
Goost, the thirde persone in Trinitie,
whom these wicked Arrians do clude
and mocke, hath taught the church (ac-
cording, to Christes promise) al truth,
and that we now receyue an other
vaine spirite, whome the holy fathers
neuer knewe: Trye the spirites of me
by goddes wo^rde, and by the interpre-
tacion

Tacton of the pꝛimate churchē, who
had prompse of Christ, to receyue by
the cōming of the holy goost, the true
vnderstanding of al that he had spokē
and taught, after the which we haue
ben truly taught to beleue three per-
sones in one deitie, God the father frō
whom, and God the sonne by whom,
& God the holy Goost in wch al thin-
ges visibler & inuisibler do cōsist, & haue
their being and lyfe. In the which be-
leue we were baptised by the instituti-
on of Christ, in to the name of the fa-
ther, the sonne, & the holy Goost. And
shal we now begin to stande in doubt
of this most firme sayth, & which frō
y beginning hath ben cōfirmed, besy-
des the vndoubted testimonies of the
scriptures, with the precious blood of
an infinit number of martirs and cō-
fessours? It is no maruaile though
these Arrians denye the holy goost to
be God, who refuse y testimonie that
he made of him selfe in fiery tongues
to the pꝛimate churchē, and before
that in the likenes of a Dove at the
baptisme of Christ. They must nedes
denye the spirite of truth, who be led
by the spirite of errour, vnder the co-
lour of Godlynes, denyng their true
sanc

Mat. 28.

Act. 1.
Mat. 3.

*The holy
goost is
an other
comforter
besides
Christ.*

*The Arri
ans are
past
shame.*

sanctifier & instructor, whom Ch:ist
evidently taught to be an other com-
forter besydes him. And therefore to
thende he should so be beleued, appea-
red visibly as Ch:ist dyd, but as their
corrupt faces bashe not to denye the
eternall sonne of God, so are they
not ashamed to denye the holye
Goost to be God, their forehead is ly-
ke the forehead of an hore, hardened
with counterfayted hypocrisie, styffne-
ked wretches they are, & wyl not yeld
to the truth, though it be neuer so ma-
nyfestly layde befoze their face: they
haue sworne to runne after their ma-
ster the deuill, wout staye, & to draw w-
thē as many, as they can, in & which
they are very diligent: The Lorde con-
founde them, the Lorde conserue his
electe from their dampnable popson,
the Lorde open al christian eyes, so be
ware of them, The Lorde gyue al his
churche an vniforme zeale & minde to
abhorre them, & to cast saith frō them.
you that be of & truth, & haue any zeal
of God in you, stee it vp & bynde it a-
gainst these enemies of our luyng
God, which is the father, the Sonne,
& the holy Goost, to whome be al ho-
nour praise, and glo:ie for euer. Amen
thou

thou be angred with thy brother, be-
yng lawfully called to be a mynister
in Chrisses church, and to be a teacher
in þ same, so; spitting at an obstinate
aduersarie of Christ, refusyng to obey
the trueth, and declare no maner of
indignacion against the Arrian, the
these that robberth thy God of his ho-
nour: Doth the iniurie of the Arrian
moze offende thee, than the defence of
thy redeemer please the: Art þ not asha-
med rather to take part with an Arri-
an, than with a true christian: Thou
wouldest seme to haue charitie, by bea-
ring with the wicked, and contrarie
to al charitie þ backbiteest thy brother,
so; doyng þ which thou shouldest ra-
ther do, than to haue any familiaritie
with thee: If thou dwel within the
churche of Christ, what hast thou to do
with them that be without: Which go
about nothing els, but to buyld a new
Babilon, and to destrope al the Godly
order of the Gospel: I tel thee plaine,
that I am nothyng of that face, but
gyue God thanks, that I heare euil,
so; wel doyng. If I should please me,
I could not please God. I maruaile,
þ there should be so litle zeale in a true
christian hart, that it can seme to take
the

*The deu
il hath
shakē out
his bagge
of heresies
against
the gospell*

1. Cor. 14

2. Tim. 2.

the part of an Arria: We can not ser-
ue Christ and Baal, how long wil me
halt on both sydes: let your halting be
healed. yf ye be vnfainedly of h^e truth,
abide in h^e truthe, & let al your wyl be
toward the p^{re}ssours of the truth, in
h^e vnitie of Christs church, least you
might appeare to be scatterers w^h he-
retiks, rather thā gatherers together
with Christ. Do ye not se, what a rable
of newe founde scaterers ther be: such
a sozte as neuer at ones hath bē heard
of in one realme, the one contrarpe to
the other: So that the deuēl myght se-
me to haue powred out al his popsons
at ones against the gospel. And wyl
you (that glozie of the truth) go about
by woꝛde, dede, & helpe, to maintayne
any suche in their headdy errors: he
that toucheth pitch, can not chole but
desple his syngers therewith. Be not
deceaued sayeth S. Paule, so: wicked
talke corrupteth good maners. Ther-
fore watche ye righteously, and synne
not: so: many therbe that haue not h^e
knowlage of God, I speake it to your
shame. Saint Paule willeth vs to be
more circumspect in talking oꝛ acquain-
ting our selues with suche, then men
at this daye be, to their incoꝛragemēt
and

strengthenyng in their error. The wordes of an heretike(as he sayeth in an other place)eateth lyke a canker.

2.Tim.2

And therfore wrytyng vnto Epte, he commaundeth al Christian persones to auoyde an heretike, after once or twyse warnyng, knowing that such a one is peruerter, and synneth and is dampned by his owne iudgement.

Tit.3.

And to the Thessalonians he also sayeth:we commaunde you in the name of our Lorde Iesus Christ, that you wy:hd:awe your selves fro euery v:or:ther that walketh inordinatly, & not accordyng to the institutio which they haue receaued of vs. There can be no felowship betwixt sayth and infidelitie:he that is not with Christ is his enemy. he that is an enemy to the vnitie and peace of Christes churche, he maye not be coupled with vs. And Salomon rendreth a cause why. A peruerse man in his mouthe doth carpe perdition, and in his lippes hydeth fyer. Agayne he sayeth: an euil man, obeyeth the tounge of the vnrighteous, but the Iuste harketh not to synners lippes. Also Ecclesiasticus warneth sayeng:Hedge thyne eares wpth thornes, and do not heare a wycked

2.Thes.3.

Luke.11.

Prou.16.

Prou.17.

Eccle.28.

B tounge.

sonnge. This hane I touched to gyue
you warning, howe to behaue your
selues with the Arrians and other sis-
matikes and heretikes, whome al god
lie ordre and good learning displea-
seth, the which yf our Christian bre-
thren and systerne did well way and
solow, there wolde not be so many
Route heretikes as there be. I doubt
that the heretikes be better prouided
for, than the pooze faithfull afflicted
flocke of Christ. If you heare that ther
is contetion betwene vs and the that
be in prison, maruaile not therfore,
neither let your mindes be alienated
from the truth any thing therby: for
as it is writtē, it is necessary y heresi-
es should be, that the elect might be try-
ed. Christ and Antichrist can neuer a-
gree. And as S. John saith, Antichrist
is come, and there is nowe many
Antichristes, they ar gon out from vs,
such as were non of vs: for if they had,
they wold haue cōtinued with vs: by
thys sayeng of S. John, we maye wel
trye and knowe all the rowte of An-
tichristes generacion, suche they
be as breake the vnitie of Christs
church, neither abide in h same, nei-
ther submit their iudgemēt to be try-
ed in the causes which they bzable for

1. Cor. 11.

1. Iob. 2.

by the Godly learned pastours therof:
but arrogauſtlye depꝛaue them, and
take vpon them ſelfe to be teachers be
foꝛe they haue learned, affirming thꝛy
can not tell what, and ſpeaking euill
of that which they knowe not, pꝛoude
they are and puffed vp, in the imagi
nations of their owne hartes & blin
de ſenſes, and iudge them ſelues beſt
of all other, bycauſe they can make a
pale ſace of ypocryſye to the woꝛlde, &
raſt a glaſ of deſembling water befoꝛe
the eyes of the ſimple people, as
theſe Arrians do But pꝛaiſed be God,
his woꝛd is lyuelle and mightye, and
beateth the al dowlne, like an yꝛon rod
an earthen pot in peaces, & yet they ar
ſo hard harted, & far fro grace, & they
wil not yeld to the manifeſt truth, whẽ
they haue naught iuſtlye to replie be
ſydes couſterfaited woꝛdes. There ys
no pyth in the, ful of cõtecion & backbi
ting theſe bzaulig heretikes ar vnder
a pꝛẽce of ſayned holines, whõ our ſa
ueour Chꝛiſt aptly cõpared to painted
ſepulchres, which be nothing els win,
but ful of rottẽ bones. For wheras
trew ſaith is not in the vnitye of Chꝛi
ſtes church, there is nothing but ab
ominable in the ſight of God: foꝛ God

Matth. 23.

Psal. 67. (as the Prophete sayeth) maketh his
people to dwell after one maner in
one house. But with al maner of sec-
tes can these peruerse generation a-
waue with al, more thā with þ vnitie
of Ch:istes pure catholike churche, to
the which in no wyse they will agree,
albeit the same is the pillar & stablish-
ment of truthe, as S. Paule wyrteth
1. Tim. 3. to Timothe. I neuer sawe neither
hearde befoze of suche a syght of gydie
and fantastical heades, who deli'e on-
ly in singularitie, whom I do muche
pittie, bycause they take so muche pay-
nes, to go to the deuil. Arregaunt sin-
gularitie and enuious contention be
ready pathes, leading to the same, in
the which they walke manfully. Stil
they haue þ scriptures in their mouth,
and crye the scripture, the scripture,
but it commeth lyke a beggers clooke,
out of their mouthes ful of patches, &
al out of facion: and when they be (by
the worde ryghly alledged) ouertho-
wen, that they haue not with reason,
what to reple, yet will they neuer be
confounded. But either departe in fu-
rie, oꝛ elles stoppe their eares, at þ say-
eng of the wyse charmers, lyke deafe
serpentes: oꝛ els fal to scolding, which

Is their surest disinittie they fight wth
all. And yf perchaunce any of them be
soberer than other, their answer is,
I prave you let vs alone, our consciēcs
is satisfiēd, you labour but in vayne
to go about to turne vs. Thus in selfe
loue, blyndnes, and vayne hipocrisie,
these heretikes cōtinue, be they neuer
so charitably oꝝ learnedly informed.
And where they haue nothing to laye
against their louing inforimers, than
they ymagine most spitefully and fals-
ly to declare, whose childꝛen they are,
blasphemies spꝛeadyng the same a-
bꝛode, bothe by them selues, & by their
adherentes, against the syncre pꝛofes-
sours of y^e Gospel: that we make God
the authoꝝ of synne, and that we saye
let men do what they wil, it is not ma-
terial, yf they be predestinate: and that
we maintaine al carnal libertie, dyse-
rdenes, dyconkennesse and other inoꝝ-
dinate thinges and gayne: & with this
I (among other) am most flaūderous-
ly charged and defamed by these out-
ragious heretikes, to whome I haue
gone about (to my power) to do good,
as God is my witnes, but I haue re-
ceaued the rewarde of a Pꝛophete at
their hādes, although I am not woꝝ-

Ioh. 8.

thy to be counted vnder that glorious
name, which is shame, rebuke, flaun-
der, & slepyng of my good fame. They
are lyke Sathan their graund syer in
this point, who was a lyer and a mā-
queller frō the beginning. These pre-
scriptuous heretikes do dayly declare
their colde charitie, which procedeth
out of their colde faith: God forgyue
it them, and inflame them with a bet-
ter spirit. I protest before God & his
angelles, that I neuer ment neyther
sayde any of these infamies, wherof
I am belyed of them with many e-
ther good mē. Onely bycause I hold &
affirme (beyng manifestly instructed
by goddes word) that þe electe of God,
cannot finally perishe, therefore they
haue pyked out of their owne malici-
ous nayles, the former parte of these
blasphemys: and bycause at an other
tyme, I dyd reprove them of their te-
merarious & rashe iudgement, for con-
demnyng of men, vsyng thynges in-
different, as shoting, boulyng, haw-
king with such lyke, puyng by the scrip-
ture, that al men in a temperancy,
might vse them in their betwe tymes,
and

¶ The saying that honest pastyme was
no synne, which these cotencious spli-
matikes do improve, wherupon they
do maliciously descāt, as is before men-
tioned. And whether I have deserved
to haue this reproche for telling them
the truthe, which they can not abyde,
let al men iudge that be of an vpright
iudgemēt. Might not these hypocrites
be ashamed of their vniuersall blasphemous
tongues, yf the deuil had not
rubbed awaye all shame from their fore
heades? S. James sayeth, that yf any
person which would seme to be a gos-
peller, reſtrayne not his tounge, his re-
ligion is in bayne. ¶ What a meane
of bayne caterpillers be there, which
corrupt the swete and hollosom flowers
of the Gospel to the shame therof,
as moche as it lyeth in them. It
had ben better for them, neuer to ha-
ue knowen the Gospel, than by their
prowde freewill knowlage, to go a-
boute to subuert the same. I would
they would be taught by the church
of Christ, where they ought to
be, and become sincere confessours,
or elles leaue bogging of heresies to

James. 1.

*The heres
likes clout
vp the
scriptures
without
understan
ding.*

their owne damnaciō and deceasing
of many, and fal to their owne occu-
pacion euery man according to his
owne calling, and learne to cate (with
the swet of their owne browes) their
bread to helpe others, as goddes word
cōmaūdeth thē, & not to lye in cōners,
lyke hūbledozies, eating vp the honey
of the bees, & do nothing els but mur-
mure and sing at the veritie, and at
all faithfull labourers in y^e lordes byn-
parde. Thus by the waye, I thought it
good to admonishe you of other here-
sikes, besydes the Arriās, who be hād
maidens vnto them, & do dayly make
an entraunce so: thē to encrease, who
belong to one kingdome of darknes,
although, the one be not so high in de-
gree as the other. Blynde guydes they
are, and leaders of the blynde, and as
many as folowe them do fal into the
ditch: so: as it is sayd of Salomō, ther
is a waye that semeth to a mā right, &
yet the ende therof tendeth to destruc-
tion. Direct therfore your steppes
with the churche of Christ in y^e wayes
of the gospel, and in brotherly vnitie,
and account it as the synne of witch-
craft to make diuision from the same.
And God of his mercy eyther turne
their

Mat. 15.

Prov. 14.

their hartes shortly, or els confounde
 them, that they be not a shameful flaū
 der to the gospel, as already they haue
 begon to be, to þ great grief of al faith
 ful hartes. Nowe wil I turne to the
 Arrian agayne, who transfiguureth
 himselfe into an Angel of light, as Sa
 tʒan ostentymies dothe, that he myght
 vnder þ cloke of holynes more myght
 tely deceaue the simple folke. And be
 rely he is a deuill incarnate, he hath a
 name that he lyueth, & in dede is dead
 Judge them not by their outward
 shewe, wherin they extoll them selues
 wonderfully, and dare simple mens
 eyes lyke larkes. For our maister
 Christ propheticd of suche false hypo
 crites to come, gyuyng vs warning
 to beware of suche as pretēde the sim
 plicitie of a shepe outwardly, and yet
 inwardly are rauenyng wolues, de
 uouryng the soules and bodies of mē,
 vnto perdition. S. Paule departing
 from Ephesus, sayd there shoulde ryle
 vp men speakyng peruerse thinges,
 that they myght make scolars to
 rāne after them. S. Peter setteth me
 sonr the these Arrians lyuely in their
 colours, and in maner poinneth at the
 with his fygure: there hath bē (sayeth

*The Arri
 ans cower
 in holis
 mes.*

*Apos. 3.
 Iohann. 7.*

Mat. 7.

Act. 20.

2. Pa. 2.

he) false prophetes among the people;
as there shalbe among you false tea-
chers, which princely shal bypnyng in per-
nitious sectes, yea denyers of y^e Lord,
who hath bought them, procuryng to
thein selues swift destruction, and ma-
ny wil folowe their popsons, by who
the waye of truth shalbe euill speke of
et. who be suche Judases vnto Christ,
as these Arrians, which ceasse not to
betraye him of his eternal deitie: who
flaunders moze the trueth than these,
denying Iesus to be y^e God of truthe?
Theie be they, of whome the Apostle
Jude speaketh, which transpyle the
grace of our God into wanton ymagi-
nations of their owne bypnyes, and de-
ny God, who is the only Lord, and
our Lord Iesus Christ. Whymnde
therfore (sayeth he) is to put you in re-
membrance, for asmuche as ye ones
knowe this, that the Lord (after that
he had deliuered the people out of E-
gypt) destroyed thē which beleued not.
The Angels also which kept not their
first estate, but lest their owne habita-
cion, he hath reserved in everlasting
chaines vnder darkenes vnto y^e iud-
gemēt of the great day. et. Eue so shal
the Lord destroy these unbeleuing Ar-
rians

riās whom he did ones (through baptisme) deliuer fro the bondage of syn, bycause they haue forsaken the deitie of Christ their original iustice, & compared hym vnreuerently & vngodly to them selues, to whom eternal syer belongeth, which is prepared for the deuil & for these Arriās his chief angels. Worse they are thā the devils, which in the .8. chap. of S. Mathew did acknowledge him to be the eternal sonne of God, & in the actes of the Apostles they confessed Paule and Barnabas, which were his seruantes & disciples of Christ, to be the seruantes of god most high. The devils in S. James do beleue & tremble at the maiestie of Christ. The Centurion in the .18. of S. Ma. acknowledged him verely to be the son of God. But these helboundes are offended at his eternall maiestie, and would haue him no better than them selues by creation. Is this your profession of Christ, O you Antichristes? doth your fained holines tend to this ende, to dishonour him that is most holiest, and one God with the father and the holy Ghost of al holynes? O you painted hypocrites, dothe your
coun:

AR. 16.

James. 2.

Iohan. 1

1. Iohan. 1

Psal. 116.

Ejay. 67.

counterfayted loue, and dissembling
pattens go about to abase the eternal
loue of God, his beloued sonne? O
you haters of God, put of your shame
les visardes o you vnbeleuing Arti-
ans, put of your Angelical infidelitie,
& walke as you be. O you deceauers
of the people, you say ye se, and yet be
altogether blynded, for he that seeth
not Christ to be the euerlasting sonne
of God, seeth no lyght, for he is the ve-
ry lyght, by whome al men be illygh-
tened: Seke therefore of him your eye
salue, lest in your blyndnes ye stum-
ble shortly to eternal darknes. O what
huge blyndnes are they in, which saye
they haue no synne in the, as S. Iohn
playnlye affirmeth, that who so euer
sayeth he hath no synne is a lyar: And
Dauid sayeth that al men be lyars.
The yphet Esay sayeth, that our rygh-
teouines is lyke the clothe of a mon-
struous womā. Shal we beleue lyars
before the saythful seruautes of God?
yf they knowe not them selues, is it a
ny marvail, though they knowe not
God? He that is vnfaithful in a lytle,
wilbe also vnfaithfull in muche: he
that is not ashamed to belye himselfe,
it is no wonder, though he be so bolde
to

to helpe an other better than him self.
Howe may a purblinded man behold
the brightnes of the sunne? who is so
soe diseased, as he that being verie
sycke, beleueth that he is hole? Who
knoweth not our fleische (as long as it
is in this corruptible lyfe) to be a lōpe
of synne: yea and who scaleth not the
lawe of synne, which is in our mem-
bres styll to stryue against the lawe of *Rom. 7.*
our mynde: S. Paule who was taken *2. Cor. 12.*
vp into the thirde heauen, and sawe
suche thinges as is not lawfull for mā
to speake of, whose godly lyfe, surmounteth
the rable of these Arriās, and yet
he durst not be so bolde as to compare
in puritie with Christ, neither to affir-
me that he was without synne: but
acknowledged synne to be in his body,
and despyed that it might be taken fro
him: to whome it was not graunted,
but that it should remayne with hym
for his spiritual exercise, and by grace
to overcome y same, that where synne
haboundeth, there grace should super-
abounde. Why do ye cleanse the out-
warde sydes of your synkynge vessels
(O you impure glorifiers of your sel-
ues) and se not the inward abomina-
tion which is in you? Ye saye ye be
swete

Gen. 6.

swete before the Lorde, and beholde
you synke before the face of the holy
worlde, but specially before God and
all his saintes: so; howe can God but
abhorre all suche as do take away the
swete saucour of his diuine nature fro
his sonne, and to attribute that excel-
lency to them selues which is not in
them: Hath not God himselfe witnes-
sed of mans impuritie, sayeng that all
the thoughtes of man be only proue
vnto euill? Is not this inclination to
euill which lurketh in our fleshe, sinne
and the natural corruption which we
sucked from our fyrst parentes: learne
to knowe thy selfe better, & than shalt
thou iudge more vprightly of the sone
of God: cleanse thyne inward filthi-
nesse and synne by an humble and re-
pentant confession of thyne owne vn-
worthinesse and wickednes towardes
thy redeemer, and than thyne outward
shewe of holynes, myght be somewhat
worthe, which now is double deuili-
shnes, so; want of true knowledge both
of thy selfe & of sayth to God. Knowe
thyne owne pouertie and miserie, and
come to thy saucour, which is ryche in
God, and hable of himselfe to enriche
thee with all felicitie. Thou arte lyke
them

them that be of the congregation of
Laodicia mentioned in the Apocalips,
which sayeth wth them that I am ryche *Apoca. 3.*
and enryched, and want nothing, and
knowest not in dede, y^t thou art wret-
ched and myserable, both pooze, blind
and bare, I counsel thee therfore to
bye fyve golde of the deitie of our
Christ, that thou myghtest thorough
true belefe were ryche, and be clothed
with his whit garmentes. that the sha-
me of thy nakednes myght not ap-
peare as it doth now to thy great con-
fusioⁿ. yf thou se not this, thou art one
of them whome Christ for thyne infi-
delitie towarde him made blinde vnto
euerlasting dampnacion. These Ar-
rianes would not be cousted mysera-
ble, and they can not alwaye with this
godly prayer, which the church bleseth
sayeng, Lo: we haue mercy vpon vs my-
serable synners. But S. Paule was *Rom. 7.*
not ashamed to say, miserable persone
that I am, who shal deliuer me from
this body subiect to death? He confes-
seth aswell our myserable as synfull
state in this lyfe, and they that per-
ceauie the imparitie of our nature
which it hath throughe the fall of A-
dam, and the want of originall iustice
which

Luke. 18.

which we lost by hym, can not but
crye we are miserable, and saye with
Dauid. I am miserable and made cro-
ked. I went al daye long sorrowfully: &
praye with the blynde man of the gos-
pel, Jesu þ sonne of Dauid haue mer-
cy vpon vs. What bayne religion is
this of theirs: what pharisaical leuen
dothe they scatter abroad: what hyeng
hypocrisie do they maintaine? But is
this al: no verely. It were to long for
me to touche their infinite errors,
they are infected withal, they deny the
olde testamēt, to be of any authoritie,
Dauid psalmes be not to be vsed as
prayers and prayes to God, and they
are almost as bolde with the newe.
For they synde fault with the Lordes
prayer, and affirme that they nede not
saye, for thē selues, let thy kyngdome
come, for it is already come vpo them.
And what nede we praye/ say they/ for
that we haue already. And we haue no
synne, wherfore than should we saye,
for geue vs our trespasses: O impudē-
cy of al impudencyes the greatest. O
infidelitie moze than euer was amōg
the brutish heathen. Was ther euer
any that went about to let God to sco-
le, befoze he hath taught vs howe to
pray:

praye: and they saye, we nede not so to
pray. The godly men (saith S. Peter) 2. Pe. 1.
which dyd write the scriptures, spake
not of the selues, but by the instructiō
of the holy Ghost. And these frantike
heretikes and Antichristes will bothe
correcte and teache the holy Ghost to
speake. Who haupng any spitte in his
body, may not thinke it wel bestowed
vpon suche wicked blasphemours of
God and his worde? I woulde I had
a fountayne of spittle to spattle on them,
I woulde my spittle myght be of so
great vertue against them, as the wo-
des of S. Paule was against Bariesu,
whom respyng the belese of Christ, Ab. 13.
he called the sonne of the deuill: and
therewith stroke him blynde. Better it
were for a man to lose his outwarde
syght, wherby corruptible thinges be
only sene, than to want the inwarde
wherby God is perceyued. And more
precious is the glorie of my Christ in
my syght, than al the men of h^e world.
The blynde Pharisees I knowe t^oll
be offended at this my sayeng, & think
it is vncharitably spoken, but I passe
not vpon their offence, answering the
with Christ, let them alone they are
blynde & the leaders of blynde, he that
is

is ignorant let him be ignorant still,
and he that is filthy let him be more
Apoc. 22. filthy, but he that is holy let him be
come more holy, and beware of these
pestiferous Arrians leauen, who besy-
des al this deny the benefite of repen-
tance to any person that synneth af-
ter baptisme, contrary to the manifest
Ezech. 13. worde of God, sayeng that in what so
euer houre a synner dothe repent him
of his synnes they shalbe forgien him.
Do ye not thike that these beastes are
to be borne withal? Say what ye wil,
they wil not heare, they are lyke vnto
those of whome it is written in *psal-*
mes, 115. mes, eyes they haue and see not, eares
they haue and hear not, they haue no-
ses and smel not, yea they haue a fro-
warde hart and vnderstande not, whē
the scriptures be so clearly alledged a-
gaynst them, that they haue not what
to saye, these be their folishe answers
they can make you vnderstande it so,
you wil nedes haue it so. yf ye were of
vs, ye should perceyue more thā ye do.
Thus vnder the pretence of a hydde se-
cret, which they saye is reueled vnto
them aboue al other, they would tho-
rough curiositie, haue me to cal their
faith in doubt, & so to denye the same.

But

But saye to them, departe frō me you
Sathans whelpes. Take hede lest by
any meanes it come to passe, that lyke
as the serpent deceaued Eue so by his
sutteltie, your sences be corrupted frō 2. Cor. 12.
the simplicitie of sayth which ye haue
towards Chzist. And yf any mā prea-
che vnto you an other Jesus, whome
the churche of Chzist hitherto hath
not taught, or an other spirite which
the church hath not receiued, hear him Math. 24
not, beleue him not, for such a Chzist p-
phesied of to come in the latter dayes
that should go about to shewe vs other
Chzistes than he taught vs, whom he
chargeth vs not to credit, for Jesus Heb. 13.
Chzist (as it is witten) is alwayes
one yesterdape and to day, and shalbe
to the worldes ende and for ever.

Therefore do as saint Paule exhorteth
you. yf an Angel from heauen should Gal. 1.
preache vnto you any other Gospel
besydes that which hath ben preached
vnto you, let it be accursed: or yf any
man preache any other, holde hym ac-
cursed. These be sufficient warninges
for al true chzistians to beware of these
late spzdg heresies, & specially of these
newe baptised Arrians, who be more

crafter than the others and moze
dampnable, and for that the diligēter
to be auoided. If they will goo about
to peruert you from the true faith, in
corners and denues, as they do very di
ligently (as I heare say) the moze pity
it is they be so suffred, tell suche that
þe truth seeketh no corners as the prouer
be teacheth vs. And therfore if they
were of the truth, they wolde not lurk
in corners this lōge as they haue don.
Thapostles whose counterfaicred suc
cessours, they would be counted to be,
after the truth of the gospel was reue
led vnto thein, went furth and prea
ched the same boldelie, notwithstanding
they were straightlie forbidden,
and persecuted for the same. Every
one (saith our saucour Christ) þe dothe
wel, cometh to the light, that his woꝝ
kes may be seen, that they be done ac
cording to Godes will, but he which
doth naughtely, hateth the light, and
cometh not to the light, lest his doyn
ges should be repued. By this ye may
know that these Arrians with other
heretikes, are borne of that prince
of darkenes, who walke continually
vnder cloudes, & with great difficultie
will shew them selues, onles it be to
some

Ioh. 3.

The Arri
ans lurk
in corners
and be coy
so shew
the faith.

some simple personnes, whom they
 thinke apt to be deceaued. Therfore
 turne your eares frō them, al ye that
 be vnlearned when they endeuour to
 depraue your faith wth an other Ch^rist
 and meanes of saluaciō thā you haue
 heard befoze of. And v^{er}dy them s^{ay}e
 shew their new sounde saith to the el-
 ders and ministers of Ch^ristles trew
 church, and afterwarde yf they allow
 the same, as sound and pure, you will
 gladlie harken vnto them, otherwise
 not, for no yson ought to take v^{er}dy him
 the office of a doctour, except he be cal-
 led thervnto, by the ordinarie allowa^{nce}
 re of the church of God, as S. Paule
 testifieth, how shal they preache except
 they be set. Therfore Ch^rist in S. Mark
 biddeth al p^{er}sones take hede what they
 heare. There are innumerable sozts
 of heresies, entred into the wo^{er}ld, so
 that we may iustly gather these to be
 the euill daies that Ch^rist spake of be-
 foze, in the which yf it were possible
 the very electes should be deceaued. be
 ye therfore strong in your faith groun-
 ded vpon the rocke vnmoueable what
 soeuer storme come vpon you o^r my-
 ste winde blowe against you. Many
 ino^rdinat personnes of this tyme do
 runne

Rom. 10.

Marc. 4.

Math. 24.

runne, whom the Lord hath not sent,
as hieremie sayeth, and saye the Lord
sayeth thus & thus, where as the Lord
neuer spake any suche thing, as they
of their phantastical bzayne do yma-
gine and thorough ignoraunce do mis-
constre to deceyue others and themsel-
ues also. Therfore the Lord biddeth
vs not to harken to their wordes.

Where these wandering & glittering
spirites, by this rule which I haue
tolde you: and than be you assured, ye
can not be deceaued, though there a-
rise ten thousande more heresies than
there be. It maye trouble an inconsta-
nt mynde, to see so many at once,
but he that knoweth the devils diligence
to deface Christes Gospel, maye not
wonder therat, for he knoweth his ty-
me is but short, and seeth the gospel to
trumphe thorough the death of sayth-
ful martirs that he is woe therat, &
therfore worketh his uttermost, & tru-
eth to make some stoute arrogant
martirs for his stablishment & increase
of his kingdome, & that vnder his name
of christ, as he hath had in tymes past,
that simple people might be brought
in a mamer of their faith, & stande
in doubte whome they myght beleue,
that

that therby he might moze lyghtly lea-
duce them into his snares. Beholde I
haue gyuen you warnyng, that ye be
not deceaued by these wanderyng star-
res, and emptie cloudes, which now
a dayes are caried about, with so vn-
certayne wyndes, that a man can not
tel where to fynde them, neyther they
themselues knowe from whence they
came, neither whither they would.

They wil entre into heauen by þe wyndow,
and not by the doore, and therfore
lyke errant theues shalbe cast out.

Beware of curiosite my dere b:eth:er
and systerne, for she is an unsatiabie
beast, and the cause of muche infideli-
tie and wyckednes, she is alwayes de-
syrus of alteration & to heare newes,
and can not be permanent on one
sure ground. Dyna as it is wyrtten
in the Genesis, beyng ful of curiosi-
tie, and desyrus to see the women of
a straunge countrey, was rauished &
lost her virginite, and was the destru-
ction of Sichem. Dauid was curious
to behold the beautie of Bethzabe, and
became therby an adulterer & a mur-
therer, & was the cause of many thou-
sand destruction, by the curiouse
nomb:ing of his people.

Gen. 34.

2. Reg. 11.

2. Reg. 24.

Therefore of experyence he giveth good
counsel sayeng in the psalmes, turne
away thyne eyes that they se not va-
nitie. Turne I saye away from these
heretikes, shewe not them a cheareful
countenance, lest they receyue an in-
couragement therby to wyne & vnto
them, and thou by curiositie be entan-
gled thozough their hipocrisie and
peruerse talke. As many as abode in
the Arke of Noe, were not drowned
by the flood of Noe. Even so as many
as abyde in the true church of Christ,
shall receyue no hurte by all the blu-
sterring and corrupt waters which the
dyabol that persecuteth the church into
wilderneesse dothe in thapocalips cast
out after her to the ende to drowne
her therewith. You that stāde in doubt
of any thyng by the suggestion, of
these newe founde heretikes, runne
to the pure catholike church of Christ
for your sure instructiō, which (prap-
sed be God) at this daye dothe glori-
ously appeare and shyne spyte of the
gates of hell, in all Germany, and in
the borders of Fraunce at Geneue,
and in the kyngdomes of Denmarke
and Pole, besydes that wiche of late
ye haue sene in your owne countrey,

In Englande, now by the wyl of God;
vnder affliction and persecution, al-
wel for our synnes, as for the trial of
the people of God: for as an auncient
father S. Ciprian sayeth. He that hath
not the churche for his mother, hath
not God for his father, we haue but
one mother sayeth Salomon in his
Ballads, and she coueteth to gather vs
vnder her winges lyke a loupng bene
her chekins, and yf we abide there, we
are assured from al the rauening ver-
myne of heretikes, and though there
shal fall on euery syde of thee, milliās
yet shall they not apwoche nere vnto
thee. But yf after curiositie thou go
out astraye, some Wyte or other will
snatche thee vp to the prince of the
ayre, from where thy fall wilbe great.
yf thou wilt be assured of the eternal
kingdome of God, be stable in thy
faith, flee from sectes and heresyes, &
abide in the vnitie of Chrystes spouse
his true churche. Remembze that in
olde tyme, it was forbiddē the peo-
ple of God, to mary with any foreyn
naciō that was not of the house of Is-
rael, in significaciō that the church of
God, should neuer ioyne them selues
with suche as be of a straunge religiō

Cant. 6,

Mat. 23.

Gen. 12.

Lev. 17.

And of hereticall opinions contrary
the catholike faith, cursed is he (saith
Hieremie) that dothe the worke of
the lord negligentlie and with dꝛas
with his sword from blood. In the
lawe he is commaunded to be stoned
that goeth about to turne vs frō the
lyuing Lord, and to moue vs to wor-
ship creatures for the creatour, and
that the same should call the first Bone
at him whom he went about to per-
uert. And what do these Arians els
go about, but to wil vs to worshippe
their new founde Christ, whom they
affirme to be but a creature in place
of our true Christ the eternall sonne
of God our creatour, redeemer and go-
uernour, who is God to be praised &
honoured, with the father and ꝑ holꝝ
gost world without ende. The Pro-
phet saith in the psalmes, there must
be no new God, among Goldes pro-
ple: but if Christ shoulde be as they say
but a made and appointed God of the
father as p:inces of the earthe be cal-
led Gods, the should he be a new God,
and so by the worde of God, not to be
taken of vs for God, neyther to be
worshipped or called vppon, for as the
Prophet Ieremy testifieth, cursed is ꝑ
person

person which putteth his confidence
in man, and setteth asse to be his
Strength. These wicked Arrians are
worse than the Jewes, for they were
offended with Christ, whom they take
but for a creature, for saying he was
the sonne of God. But the Arrians,
blinder than the Jewes, taking him
for God would have him to be onely
a creature lyke to them selves in all
pointes and not very God of Goddes
substance. They make the Jewes more
righteous than Christ, and do iustifie
them for crucifying of him, for the
chiefe cause why they crucified him
was, as it doth appeare by S. John,
because he made him selfe equall with
God, being but a man as they take him
to be onely. What Christians cares do
not glome at this great impiety: who
having any zeale of God, wil not cry
out, ah deuil, ah Lucifers blood, ah Ma
rathans cursed of God, vntil his com
ing. We be to S. Arins father of this
wicked progeny, we be vnto you vile
childerne, & folowers of his horrible
impiety. God of his mercy turne fro
you, such as of ignorance & simplici
tie be deceaved, but you S. be arrogant
& incurable in your blasphemie:

The

